

*H. N. Edmonds*

R. E. Speer

1937

*The Woodlawn Cemetery*

*Office  
20 East 23<sup>rd</sup> St.*

*Madison Square South*

*New York.*

July 10, 1937

Mr. Robert E. Speer  
The Board of Foreign Missions  
156 Fifth Avenue  
New York City.

Dear Sir:

We acknowledge receipt of your favor of the 9th instant in connection with the history of the family of George Bowen.

We regret that we can not give you any information about Mrs. Bowen unless we knew her first name. However, the following are dates of death of Harriet and Frank Bowen: Harriet, January 25, 1895 Frank, November 22, 1894.

Yours very truly,  
THE WOODLAWN CEMETERY

By

*H. N. Edmonds*

H. N. Edmonds.

Assistant Secretary.

L.

R. E. Speer

AUG 7 1936

*Mr. M. J. Edwards*

*The Woodlawn Cemetery*

*Office*

*20 East 23rd St*

*New York*

Ans. \_\_\_\_\_

*Madison Square South*

August 6, 1936

Mr. Robert E. Speer  
The Board of Foreign Missions  
156 Fifth Avenue  
New York City

Dear Sir:

We acknowledge receipt of your letter of the 5th instant in connection with relations of Rev. George Bowen.

Our records show that Harriet, Catherine and Frank Bowen are all interred in a single grave number 49, Range 126, Lot A. The date of Catherine's death is June 3, 1894.

We can not give you any information with regards to the parents of George Bowen unless you can supply us with their first names or more specific information about the dates of their burials.

Yours very truly,  
THE WOODLAWN CEMETERY  
By *M. J. Edwards*  
Assistant Secretary.

L.

CABLE ADDRESS:  
"INCOLCATE," NEW YORK.  
A. B. C. CODE, 4th EDITION.  
OFFICE OF SECRETARY.

THE BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE.

MADISON SQUARE BRANCH  
P. O. Box No. 2.

New York, December 17th, 1902.

DEC 23 1902  
MEMBER

The Rev. William Hayes Ward, D. D.,  
"The Independent",  
130 Fulton St., New York.

My dear Dr. Ward:

At the request of some of the surviving friends of the late George Bowen of Bombay, and also of the Rev. J. E. Robinson of Calcutta, into whose hands Bowen's papers in India came at the time of his death, and also because of my own personal interest in the man, I have undertaken to prepare a volume of "Life and Letters". Do you know of any sources of material that would be helpful in the preparation of a biography, to which you could direct me? or have you any personal reminiscences that you could sometime make available, either by publishing them first in your paper or by letting me send a stenographer to take them down?

There must, I think, be many letters of Bowen's in the possession of Christians of a generation that will soon pass away that ought to be gathered. Do you know of any such? or could you sometime put a note in your paper, asking any of your readers who have such letters or who know of them, or who have any recollections of Bowen to give me what help they can? I shall be very grateful for any assistance or suggestions.

Very sincerely yours,

*Robert E. Speer*

*I have no special knowledge of General Bowen's writings.  
W. H. Ward*

23  
10  
03

119 St. Thomas Road Finbury Park  
London N.

NOV 2 1905

Excuse a card only dear Sir - I am touring in England after having come from India as Delegate to the World's Woman's Christian Temperance Union Convention, in Switzerland.

You are undertaking a work that may bring salvation & happiness by the power of God. Indefatigable to you for writing the life of that saint - the beloved George Bowen.

NEW  
WOOD  
CO  
1905  
NEW  
MEXICO

Having seen a few words in a paper re your receiving certain contributions, I venture to say that just in case you have not all the old nos. of "The Bombay Guardian with his 'Reminiscences'; I know some one who has, & who might send them to you if you applied to her.

Mrs. M. W. Walker, 12 South Parade, Bangalore - India.

The Lord fill you with His fulness! yrs. etc.  
(Miss) H. L. Dunhill - Natl. Organizer, W.C.T.U.

POST CARD  
UNIVERSAL POSTAL UNION



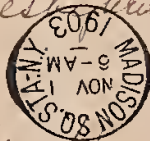
CARTE POSTALE  
UNION POSTALE UNIVERSELLE

GREAT BRITAIN & IRELAND

THIS SIDE FOR THE ADDRESS



Rev. Robert Speer -  
Secretary, American Presbyterian  
Foreign Missionary Society,  
156, 5th. Ave.,  
New York -  
U.S.A.



MIDDLEBURY COLLEGE  
MIDDLEBURY, VERMONT

DIRECTOR OF ADMISSIONS AND PERSONNEL

*Wiley*

August 25, 1936.

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

Dear Dr. Speer:

President Moody has referred your letter of August 13, to our office, and we are pleased to submit the following data concerning men by the name of Bowen who have attended Middlebury College.

Class of

CHARLES EDWARD BOWEN, 1836, son of Charles and Esther Smith (Houghton) Bowen. Born in Boston, Mass., Jan 27, 1816. Studied law with Salmon Wires, Esq., Johnson, Vt. Admitted to the bar, 1844. He practiced a few years at Danby. Unmarried. A.B.; A.M. Died in Binghamton, N.Y., Jan 11, 1882.

FREDERICK A. BOWEN, non-graduate, class of 1911, son of Truman D. and Julia A. (Haynes) Bowen. Born in Saranac, N.Y., Sept. 1, 1884. Prepared for College in Troy. Conference Academy, Poultney, Vt. In College, 1907-1908. Teacher, Saranac Lake, N.Y., 1908-1909. Reporter, The Bradstreet Co., Springfield, Mass., 1909-1912; R.G. Dun Co., Albany, N.Y., 1912-1914; Manager, same, Pittsfield, Mass., 1914-1916. With Guarantee Trust Co., New York City, 1916-1918. First Lieutenant, over-seas, 1918-1919. Credit Manager, Asia Banking Corp., Shanghai, China, 1919-1922. General Manager, Commercial and Credit Information Bureau, Shanghai and Hongkong, China, 1922--. Married Bessie Mills Gleason, Feb. 19, 1923. Address: 29 Szechuen Road, Shanghai, China, P.O. Box 1022.

LUKE BOWEN, class of 1816, born in Putney, Vt., April 9, 1783. Entered College, 1813, from Putney. Studied theology with Theophilus Packard, D.D., Shelburne, Mass. Went West as a missionary. Resided, Strongsville, O. Married Esther (Lyman) Smith. Child: Lovett. A.B. Died in Strongsville, O., Oct. 9, 1855.

SILAS BOWEN, recipient of honorary degree from Middlebury in 1829. Physician, Clarendon, Vt. M.D., University of Vermont, 1824. Died, 1857. M.D.

It is possible that Mr. O. A. Comstock who has been caretaker of the cemetery here in Middlebury for a number of years might be able to supply you with further information. He has no telephone so we were unable to communicate with him directly.

Yours very truly,

*E. J. Wiley*

E. J. Wiley

EJW:DMP

1333 DEPT. OF THE INTERIOR  
Washington, D. C. 20548  
Dec. 23 1902  
DEPT. OF THE INTERIOR

Robert C. Speer Esq  
Dear Bro.

Geo Bowen was  
very dear to me. About the year 1847 I  
was associated with him in a little  
prayer meeting held in D. Skinner's  
study. In that meeting were to be found  
most of the men mentioned on the 9<sup>th</sup> page  
of the little sketch enclosed, who went  
out as Miss. to the foreign field. Few  
things so influenced my life as those  
Sunday afternoon gatherings, of which  
he was the inspiration. I corresponded  
with him for a while after he went  
to India, but any letters I may have  
fifty years old, are packed away some-  
where in a shoe room in New York.  
The facts in the little booklet enclosed,  
(I have scattered hundreds of them) con-

I am most of the incidents I remember  
of his early life, & I can hardly trust  
my memory now to recall the precious  
conversations had with him a half  
century ago. I have reluctantly assumed  
the Superintendent's office of the school of the  
Covenant, at urgent request of S. H. Aulick  
& teachers. Am too old to begin again at  
nearly 80 years of age, but the school needed  
a complete change, & my large Bible class  
had to be given up. Have been strongly  
urging for some years a Foreign Missionary  
society here for the Govt. & this year we succeeded,  
raising \$350 instead of 600. Were it in  
my power I would gladly help you to  
gather materials for the work you venture  
upon. Mr. Wells can be fairly comfortable  
here, & cannot bear N.Y. air even for a  
few days,

Very truly Yours

Ralph Wells



If expressions of the deepest reverence, admiration, and affection were all that is required, I should not be found wanting; for, taking him all in all, [I have always thought him the most delightful and remarkable Christian man I ever met.] He was at one time an infidel. Afterwards he gave up friends, country, fortune (his father was a rich man), and consecrated himself and his whole life to the service of Christ among the heathen. You know how he has labored for so many years, night and day, in ~~Sonpay~~; how he preaches every day to the native population; and you also can tell how great has been his influence for good on the Europeans there. For many years he actually lived in the native bazaar, and among that sadly degraded population, until asked to be come Secretary to the Religious Tract Society, at whose depot he now resides, managing the affairs without fee or reward, in addition to his other labors. Probably it has added to his weight in the consideration of the English section of the community, that [he is a most accomplished and highly intellectual man, travelled much in Europe at one time; knowing French, German, Spanish, Italian, and I don't know how many other European languages, in addition to Hindustani and Marathi. Many years ago he used to try and enlighten my dear brother in the mysteries of astronomy; and his musical powers are quite remarkable. It is seldom anyone has an opportunity of testing them; but on meeting him one evening quietly, after hearing him play a long and difficult piece of music, I asked for a repetition of part, when I was surprised to find that the whole had been impromptu improvised as he went along.] Perhaps one should add that, in spite of Mr. Bowen's abundant labors, little visible fruit has been the result. His standard is scrupulously high and rigid. Other missionaries have frequently baptized natives instructed and impressed by his teaching. I asked him once if he did not often feel discouraged. "Thank God," he said, "I can truly say I have never experienced such a feeling. This thought, "In Thy favour is life," swallows up all others. It is enough for me." I believe eternity alone will reveal the amount of his unconscious influence, and reveal the bearing his noble self-sacrificing life has had on the hearts of others."





But his interest in theology was both real & <sup>(4)</sup> lived but even the more might have been. He was ever for his dear death to righteousness and life. His constant concern was for "sanctification" and he was ever desirous to do so, meaning and with the principle of the Pope in it the matter of the preservation of the truth from sin. He like was called to die in Christ, and to live the life of Christ. He was to have written by deed as well as by word. He anticipated it above all the very phrases of "Kaiserlich" and "Papstlich".  
 Aug. 7, 1850, Aug. 18, 1850, (Jan. 27, 1853; Feb. 8, 1853; Oct. 1, 1851, also "Parsons", Oct. 22, 1851, Nov. 5, 1851, as to religion and health;)  
 Conversation he had to be counted to power. As one to do what was asked for, and get it in fact was done as he to "spiritual victory" and "sin fought" and many phrases ready measured Brown's soul was in expounding. (Aug. 1, 1872; Feb. 24, 1857). He spoke for many apostolic engagements of life and in his description of "the state of earth", all unconsciously reveals his own being personal religious life and character (Jan. 5, 1857). It was no monastic and bound of I. Richard that was ever in him but his entire daily the state of Bombay and surely Christ who lived about daily goods, the state one in "Christ in the religion that man needs." but his life was a better statement than his words. He deplored "empty verbal walking" and to act as he taught. He at <sup>and public opinion</sup> concerning our great Christ (Feb. 24, 1850),  
 (Aug. 1, 1850) and much to Christ which he hoped for others.

Of matters, ~~persons~~ Brown wrote constantly of missionary principles and faith and practice and of the basis of missions. This basis he found in the <sup>(and principle)</sup> principle of the Pope, the uniqueness of Christ, the universal and absolute, the truth of the Gospel, the old document high Christ and the high purpose for in the Kingdom. It is interesting to note his sympathetic consideration of the principle of a future perfection for this also was not hard to find in this life as the perfect emerged in the "Gospel of the Kingdom" in 1886-88. The first <sup>early and his</sup> communion with the "higher hope" was very cautious but his final statements were positive. He was ever to be censured for not believing what he has never heard <sup>(Oct. 1, 1872)</sup> heard (Feb. 11, 1872) how else he had heard the Gospel can be judged of his attitude toward the life they knew. (Oct. 1, 1851). But there were not for any future perfection. ~~March 24, 1853~~ (Jan. 24, 1853)

Red letters of 188, 181

The important question for me is not the matter of his study with the opinion but the judgment on me who know and do not. It did not do as this regard a being in a future perfection is a designation for measure-  
 say service. This then was no <sup>benefit</sup> ~~benefit~~ warrant for it.





(2) Many people have the idea of a kind of separate Calvinism and Methodism... (AT books) teaching on no determinism, Calvinism is a kind of... (the 6, 1879, p. 155-6)

It is hard to hold both Calvinism and determinism, but simple (the 6, 1879, p. 155-6) (3)

The spirit and thought are individual, not separated. He advocates Christ unity. (March 1, 1880, p. 1-4) (3)  
 He depends on the 'spirit of the age', the is not interested in doctrinal details. Real life, which is not doctrinal. He desires the recognition of Christ. (March 13, 1880, p. 16)  
 "Other teachers seek to enlighten a particular class, a limited portion of the world, a nation or an age. But he is one who offers to be the teacher of all generations of mankind, and pleases to be with the people of the ends of the earth."

and yet he recognizes their  
 variability and impermanence.

He and also interested in poetry and at times allowed himself to indulge in what later he regarded as vagaries. On these and on he seems to have been increasingly careful and restrained in the matter. His interpretation from the beginning, which came fundamentally Christ and spiritual, but then can give nations. He writes much about the... (the 22, 1883, p. 802 lines)  
 He begins to argue and grows both better and worse. He dealt with sanity and good sense with a freedom that would be... and out of the heart of Christ's heart... He regarded the Millennium as a figurative period. and the Pope as anti-Christ and the Holy Spirit. He believed that he should not... a stone against the baptism of all work of history. He was not interested in the return of Jews to Palestine. (the 22, 1883, p. 802 lines)

The heart unity, he thought, would not accord with an pre-supposition and... (the 15, 1883, p. 155-6)

Col 1. not correct

Heart unity not by Jan 2, 1883, p. 346-353

From the beginning John's other life too of his greatest interests were music and poetry, and he wrote often constantly in his articles. Progress is a result. It is not the immediate quantity of work for others in regard to our part toward ourselves and progress. As we to expect ourselves. Even what we call "unconscious" progress is appearance. He writes with great good sense about progress for power rather than bringing forth the fruit of the spirit. and he held that there are no excuses for progress for the outpouring of the Holy Spirit. In his own life progress was as natural as breathing.

Some of his most interesting articles set forth his original and accurate views of conscience. How deep many people regard conscience as inflexible and authoritative. whereas with many of the very people conscience is nothing but the faculty by which they persuade themselves that whatever they want to do is right. It has advice that he did many very things conscientiously, and our kind forwarded the discipline that those who have been would do so conscientiously, thinking that they were serving God by committing murder. ~~Barons must also clear in day in his matter~~









The paper contained frequent reviews of books. Among these reviews were the leading editorial  
 but always they bore the clear impress of Bowler's thought. Never were they superficial or superficial.  
 sometimes they were very caustic as in the case, Browning's "The Ring and the Book" as also in the case  
 of Baden's depicting Romanism and Ptolemaism, often they were unreservedly tolerant and sympathetic as with  
 Dugmore's "Holiness Law in the Spiritual World." A very partial list of his reviews must suffice to show  
 the width of his range: Fine Standish, "The Legend and the Romance of the Middle Ages"; DeBourne, "The Religion  
 before Christ"; Dealy, "Ecclesiam"; Caird, "The Philosophy of Religion"; Ram Chandra Bose, "The Hindu  
 and the Hindu People"; "Memorials of Madame Lady Abington"; Bryan, "The Retention of Canada";  
 "Life and Letters of James Madison"; "Memorials of Peter Thomson"; Hamley, "Voltaire"; Joseph Parker,  
 "Dissuade Answered"; Hyde, "A Comment"; "Log Cabin's Short Story"; Covance, "Memoir of C. C. Chubb";  
 Kirk, "The Eye of Man"; "Memorials of James Madison"; Smith, "Life of Deff"; "Correspondence of Carlyle and  
 Emerson"; Mahan, "Introduction to the Critical Study of Philosophy"; Conway, "Emerson's Home and Abroad";  
 Patson, "The Bible: Its Revelation, Inspiration and Evidence"; Maurin, "The Basis of American Democracy" and  
 hundreds more. Outside of the <sup>paper</sup> to be taken there is no better book about and than Howard Crosby's "The  
 Character of Jesus Christ by the Positive Corroboration and Men." He chose a review of Hasting's "The  
 History of Egypt's Enlightenment" <sup>in Review, Jan. 27, 1883</sup> and these words:

p. 52 read bracket

"Memorials of the Rev. John Pouncey"; "The Life and Correspondence of Mr. John Sturgesby Duncombe M.P." (the "Dear Tommy, do come and smoke me a pipe" - but his poor old story); Kabisch, "Historical and Critical Commentary on the Old Testament"; Brown, "The Divine Forgiveness"; Macpherson, "The Resurrection of J.C."; Pearce, "Life and Letters of the Rev. W. B. Boardman"; Major John Churchill, "Joshua's Great Fight for the People"; Pupper, "Memorials of the Past"; Murray Mitchell, "Gibbs and Ancient Popes"; Clark, "The Principles and Teaching of the Holy Trinity."



Throughout Browne's entire address, the Guardian is full of the evidence of her culture, her range of  
 her knowledge and interest and of her intellectual power. She compares and contrasts knowledge of Greek and  
 modern types of architecture. She discusses building details as squares or circular domes. She anticipates  
 Paster in her "heterology". She treats of the future of comic journals and of the effect on war of the invention of new  
 and deathless guns. She criticizes the Illustration critic's Browning's "The Ring and the Book". She quotes  
 Byron and his poetry. She holds the language of James & John Ruskin's Arts and Crafts to be the  
 best of the Arts and Crafts movement. She has a keenly intelligent interest about grandeur and about the relations  
 of people. She deals with the problems of culture, education and industry in the latter part of the lecture.  
 She speaks and deals with the middle class. She is deeply and intelligently interested in education and she addresses  
 the progress of communication in education, especially the shortening of the road between Scotland and  
 Bontoy for nine or ten days in 1868. Education was always a great interest to her and the  
 work of religious, courts, and the justice system and even light. She has a deep interest in  
 the progress of Christ's church, and the condition of poverty and orphanages. She does not  
 believe in socialism and takes a very liberal view of the Arts and Crafts movement and Arts and Crafts culture.  
 She is in the front in Bontoy. She has a remarkable knowledge of the Bible manuscripts and has shown  
 a discerning critical judgment in her comments on the Revised Version when it appeared in  
 1885. She deals competently with the Arts and Crafts movement and the art of the Arts and Crafts movement  
 and of Arts and Crafts in Arts and Crafts Romanism. She has a timely diagnosis and prognosis, as  
 for example, in her treatment of the Arts and Crafts movement as a spiritual movement. (from Arts and Crafts,  
 at his lecture on "The Arts and Crafts movement" (Jan. 11, 1879)  
 May 2, 1879, p. 67, 74). She has a good sense of humor, too, both in her editorial notes and comments  
 as in her news columns from London papers. One can see her checking over the Arts and Crafts movement  
 story which he prints in the Guardian (Jan. 21, 1888, reports) that L. Sullivan's account of the interview with  
 Edward VII the Prince of Wales's death of the Prince and not by John L. "He is a nice sensible fellow," Sullivan  
 reported, "with pleasant manners, and taking into consideration as to his habit of fight against the  
 the way of family, a splendid, good, old-world man. He is the sort of man you like to meet especially,  
 and at any time and introduce your family to."

and on Nov. 3 (1869) he prints a poem, opening his readers to rest:

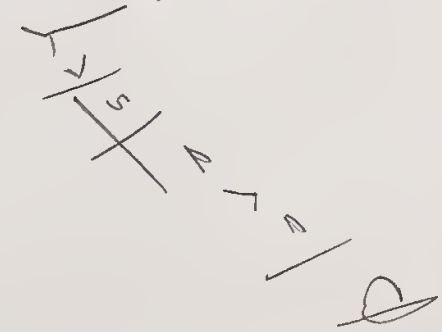


A whole volume on the non-Orth. religions, especially the religions of India, and the relation of Orth. and of  
 Chr. missionaries to these religions could be compiled from Brown's articles, in the Journal, the Journal of Indian  
 religious thought, Shindian, in this book and in other popular forms, Wahneema Lubiano includes the Koran, the  
 faith of Parsia and others to find frequent discrepancies. It Reform Movement and imperialism  
 like Mr. Bluntzky's Phenology, the center of the Brahminical salvation, the whole mythology, the and deepest  
cosmology, the Vedic religion, the Vedanta and Adhyatma, Chaitanya, Bhaktaram, the Jajpur and the Chakra harmony especially, &  
 the Devi, the Brahmi fundamental, the deity incarnations and the link of caste and class marriage  
 and the particulars and remnants and the part of Shindian, and part and the rest, as I  
 understand Shindian and and conversion possibility. a view which can open new fields to be  
 the Shindian and its identity and its more synthetic but not and dogmatic. the  
maintain that we have nothing absolute and transcendent of Shindian and that we ought to be in  
imposed but [they 7. 87. 1972] the system has more of truth in it than the polytheism prevailing in  
India in this day, as to the and Professor does not come across the fact in the case."

He has no qual to see the honor of Shindian by complementing it with Orth, but no  
 of one followed from dearly than Brown the development of the Reform Movement in Shindian especially of Brown  
and the career of Keshub Chunder Sen. He traced the and the influence of Orth and the  
new found as to its real character and the ambition of the ending of it, as best in the direction  
of strengthening the Orth Church. The day previous found Orth, in modern Shindian is clearly discerned  
but he did not believe in the view that the non-Orth religion was so essentially kindred to Orth, but  
the aim of missionaries should be to open our religious merger or easy ecumenical union. He long  
anticipated and regretted Mr. Fane's order that no man should remain "in his own religion." in  
the Journal of the 1972, he writes: "The various particulars of Parsia and the Shindian religions are to  
collected each other; so that it is to be seen that other cannot be; where we agree to God alone is our ob-  
ject and the indicator in action."

and on March 27, 1869 (p. 200)

p. 339 not bound



in the evening of March 27, 1869 (p. 402) and Mar. 28, 1869 (p. 200)





"All over India are men unprepared to identify themselves with any Christian denomination to whom the popular forms of the ancient faith have become inadequate, if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name, for the redemption and the reconstruction of the social order are taking on new attractiveness and value." (Makhzan i Masahi, March 15, 1907) And on his return to America he wrote, "The ancient faiths are in process of readjustment to new conditions and are assimilating religious elements of Western thought and using the product thus assimilated as a means of self-defense against Christianity." (New York Observer, October 21, 1907) One of innumerable illustrations of the change which has occurred is the Ghosh lectureship on Comparative Religion in Calcutta University. The University notice ~~that~~ states that, "The Lectureship was founded [in 1925] with the object that the lectures should endeavor to show that the highest ideal for man lies in love and service to his fellow men according to the essence of the teaching and life of Christ and that life lived under the guidance of this ideal constituting the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance." No more vivid evidence of the change that has taken place could be found than in personalities like Tagore and Gandhi. They are obviously the product of Christianity working on Hindu character. Tagore's father, Debendranath Tagore, was Ram Mohun Roy's successor in the leadership of the Brahmo Samaj. He had not like Roy been deeply under Christian influence but he grafted unconsciously some of the Christian view on the old rapturous Vedic stock and the son's spirit and thought have been more deeply tinged. As shown in his Hibbert Lectures, 1930-31, on "The Religion of Man", e. g., "Whatever name may have been given to the divine reality it has found its highest place in the history of our religion owing to its human character, giving meaning to the ideas of sin and sanctity, and offering an eternal background to all the ideals of perfection which have their harmony with man's own nature." As to Mr. Gandhi, the

Asceticism

Ed Lawrence asceticism p. 205-211. 9 Bly. Oct. 13, '88, p. 648

Albany. G. Edelman letter Oct. 26, 1903. Reference in the journal  
more with friends.

Early asceticism - Jan 4, 1879. p. 182

Manuscript of Bly. Feb 25, '88. p. 115; Aug 13, 1888. p. 373

The problem of asceticism Feb - March 1888 Bly

Is fasting? Bly Dec. 27, '89

Asceticism Record. July 1895

Encyclopedia Americana. The cross about the public

The support of regular asceticism. Appointed for 2d. Bly. June 6, '74

Charles Rogers. Bly. Jan 5, '80. p. 157

The N.S. ideal - July 6. B. S. June 5, '80

Ind. Notes II, 94

R. Anderson "Inquiries to India" Feb. 1874, & a "Memorandum to the Trustees 1854-1862" -

"Mr. Bowen having adopted sentiments adverse to the baptism of infant children, resigned his connection with the Board but continued his employment as a preacher which he has done to the present time" p. 268

See note p. 268. "Since the above was written my attention has been called to the Bombay Guardian, edited by Mr. Bowen, of November 1, 1873, in which he announces his return to his former views on this subject. This he does in the following language: 'Lately we have seen to look at this matter under another light, and believe now that we have been in error in denying the Scriptural warrant for the baptism of infant children & believers?'"

Notes

Carson's Joke - 4 f. 46

As to his father's mother's character B9 Jpg 21. 83  
f. 453

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Seating



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R Bower

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Examples of Education

Brown on the Board of Education -

Anderson's report. Brown on the Board. Displaced. Advice report. Brown memo for J. by R. 1/8/89

"Grade - in art" - see Anderson's report. 1/8/89

untouched by Christianity, because Christianity seemed to them to be the utter destruction of all that they had ever been, or thought or hoped. They could not understand it. It was all strange and foreign to them. But by and by Christ really came, ~~to them~~ and lo! He was the rev-ler of that old life. He purified that old self; but it was still, purified and saved, that He set up to be the burden of their thanksgiving. The old hopes were enlightened; the old ignorant prayers were fulfilled. It was as when the Apostles went out and cried up and down Judea, "The Messiah has come," and Judea understood itself. It was as when Paul stood on Mars Hill and cried, "Whom you ignorantly worship, Him declare I unto you"; and the altar to the unknown God burst for the first time into the bright blaze of an intelligent sacrifice. And that is what the Christian religion, fulfilling its missionary duty, has to do for all the world. It is the great interpreter of the religious heart of man. Its manifested God speaks, and the divine voices throughout all the world become intelligible. Its message is declared, and countless oracles, that were all blind, win a clear meaning. Its sacrifice is held up, and the heathen altar drops its veil of superstition and discerns its own long-lost intention. Its Son of Man goes with His gracious footsteps through the hosts of heathen barbarians, and their sonship to God leaps into consciousness and life."

This is the noble view which we all want to believe. But did Judea understand itself when it saw Christ? Did the altar on Mars Hill blaze after Paul with the fire of an intelligent sacrifice, the sacrifice of the broken heart made new? Among the hosts of the non-Christian peoples, does their sonship to God leap into consciousness and life and obedience at the sound of the Gospel. Did it when Dr. Hall preached to them with a conciliatory and winning voice as it is possible for the Gospel to use, and when Phillips Brooks talked with Keshub Chunder Sen? Is it, after all, not a simple question of fact? Judaism prepared the way for Christianity, but it did not prepare the Jews for either Christianity or Christ. He came unto His own and His own received Him not. Phillips Brooks preached to men the Lord Christ's fulfilment of the hopes and longings of their hearts, and here and there a man answered and was made complete in Christ, but the great mass of those who heard him were only as those who had listened to a pleasant son. There was a time when Dr. Barrows also held this view. "The glory of Christianity!", said Professor Jowett," wrote Dr. Barrows in the full flush of enthusiasm over his Parliament, "is not to be as unlike other religions as possible, but to be their perfection and fulfilment." As Judaism and Christianity were reconciled in the Epistle to the Hebrews, so Buddhism and Christianity,



h. h. 42 88

Geo S. Davis 1848

Revised Atlas 1849

Exp. A. B. C. 1853

Geo. C. Davis 1854

Geo. C. Davis 1872

" Geo. C. Davis 1873

From 1854 until date when Geo. C. Davis

#

Geo. C. Davis 1891

Geo. C. Davis 1905

Geo. C.

Attorneys date BB to Geo

~~Geo. C. Davis~~ to Geo.

Geo. C. Davis

Id. ~~to~~  
by on 10 p 535

Bly

to file type 1864 Dec Bly. 24.26.81 p 701

Ransom file 1866-1886

Ransom file 1880 -

Origin 1850 Bly Nov 10. 83. p 708

Grounding 41. Haverest letter no. 2

~~Letter no 132 /~~

Under date of Dec 15, 1849 Bowen wrote to the Board a letter of which  
a paragraph about the meetings for Passers which was published in the  
Herald, May 1850, p. 176f

~~Letter of Bowen for Bowdoin dated Dec 15, 1849~~

"I have been considerably interested in a discussion lately  
conducted on with some Passers - I in my own 8 or 10 weeks since I began  
to learn myself and a number of others of the Scotch Free Church, on the  
one side, and a Passer on the other. The nature of the debate has been I should  
say, at a place where the Passers seemed to regard the same as being done;  
and we have given but an evening or two a week. As we are accustomed  
to sit down on the stand, the multitude standing about us; and we have  
sometimes continued disputing till four hours after dark. I should  
have said the papers are interested in religious discussions,  
that they should be every 15 days for 3 hours a week, being to be  
occasionally the Passer given his own way to the school. Unusually  
of your introduction. As an occasion a he found participants.  
The Passer has also acted a considerable part, but I believe a  
the expected interest, and also works a response. The educated  
Passer and others are deeply and familiarly"

Sopran

RS. Feb 8.79

" 15.79

Jana

Jatohi kumi kumi 8-22

Jainai dach.

Bellini

Steen 52

Baldini 64

Art 24/2 76

Cherubini 76, 88, 124

no. 88

q. 16, 102

Jana 23, 112

125

later

5th edition

1st edition

2nd edition

very young

later! 125?

~~Jatohi kumi kumi 125~~

Chamberlain Jan 7.79 p. 170 see 6.79 p. 485

later dach - kumi kumi in 48. later

By q. 15. 82 p. 228 By q. 20. 82 p. 207

Johanna - p. 170 - later 7. By q. 29. 82 p. 201

Alastair, p. 170 By q. 14. 66 p. 30, q. 8. 71 p. 1

Islam and Christianity. The fact is that when the people come to the missionary they do not want to find agreement but disagreement, and consequently the missionary gets to think not so much of what they know as of what they do not know. So a missionary writer is, perhaps, inclined to pass over common points, whatever religion he is writing about. In the case of Islam there are really not many to note, and in support of this statement I may relate a story told by an officer of Indian troops. One day a Mohammedan, in the course of a conversation, said to him: 'Of course, Sahib, your religion and ours are very near together. Your Christ is one of our prophets.' My friend replied: 'What do you mean? Of course Christ is one of your prophets but to us He is more than a prophet; He is the Son of God and the pattern of our lives. Besides there is hardly a single practical point where Mohammedans and Christians are not an entirely at issue.' The man looked up and said: 'Sahib, you have read the Koran and you have read your Bible. I always make that remark to Christians: I made it to a padre the other day; and they most always say, 'Very true; Mohammedanism has a great deal in common with Christianity.' Well, Sahib, when they say that I know that they have not read the Koran and they have not read their Bibles.'

And there are three ~~other~~ warning words which may well be cited. The first is Sir Henry Maine's, applicable to the danger of coloring non-Christian ideas by interpretations which really misrepresent them: "There is no greater delusion than to suppose that you weaken an error by giving it the color of truth. On the contrary you give it pertinacity and vitality and great <sup>er</sup> power of evil."

Let <sup>me</sup> ~~me~~ preface <sup>the</sup> ~~the~~ words from Mr. Bevan and Mr. Macmurray from his ~~new~~ Christian viewpoint Paul saw more clearly than the Jews the true spiritual values of their inheritance. Even so it is Christians who ought to see and appreciate all true spiritual values existing anywhere and glory in them. It is a hard question of fact, however, as to whether the exaltation of these values helps men and women to come to Christ. In many cases it has done so. They have been drawn to Christ by finding in Him the many things they prize most in their perfect fulness. But on the other hand ~~they~~ there are men and women who come to Him for ~~what~~ they have never found or known even in part. For these Mr. Macmurray and Mr. Bevan in <sup>their</sup> ~~the~~ British papers <sup>for the Jerusalem Missionary Council</sup> set forth one aspect of missionary policy.

Mr. Bevan wrote:

"One great question of principal <sup>is</sup> is: How far should we present to

A Page of Rafael

Temusand words

~~manducatus f. 14~~

~~calistula f. 18~~

~~incandescit f. 23~~

~~temeraria f. 31~~

~~indomptus f. 33~~

~~inexcusabilis f. 35~~

Bonus indep. see below. for a km Bly. Apr 18. 50 / 338

etiam et misericordia Bly Aug 9. 53 f. 516 Aug 26 f. 532 Apr 9. 525, Apr 16, Apr 30, Oct 14, Oct 24, Oct 28

Ameyponis to Ameyponis. in Madison 12. Bly. Rankin letter Starr no. 3

Letter no. 4. Bly 1852. July 15. f. 436. LA 390 - his Madison 11

But did not check  
with original.

Bly for 28. 52  
f. 53.

Success! names Bly. Nov 25. 52 f. 152

Conf. Rankin LB 398

Consensus. Bly. Jan 3. 53 f. 340

Bowen on St. Nelson - f. houses. Junction Jan 25 '76

Miracle near. 88 ft. 1.52 ft. 198, 88 May 27, 71 at 100, Jan 15, 1872, 206-18, 73 ff

~~1 City 1835~~

~~Bowen on St. Nelson 1837~~

Bl. of (Mason) 1842.

"Daily" 1845, 1848, 1849, 1850, 1851, 1852

to 1845

Bowen

~~All the above from a list of books to Bowen Aug 29 '76~~

and 1845

~~by for the 1845. Lists Aug 9 '77. on 1845 lists 1845 '80~~

~~"All the" from the 1845. Lists Oct 3 '51~~

How does the list to 1845

~~to Bowen. Aug 24 '51  
How. from to 1845~~

Refusing? 1845 Dec 21 '59

How. Bowen 1845 Oct 29 '51





(Richard's Translation of "The Awakening of Faith, pp. vi, viii) On the other hand, Dr. Nevius held that the non-Christian religions, as the bitter experiences of his life had convinced him, instead of being upward steps of man in an advancing evolutionary movement toward the truth were in practical effect devices by which man fell away from the truth and buttressed themselves in error. In his book on "China and the Chinese" he says plainly of the religions of China: "These forms of idolatry, while they evidence God's revelation of Himself in the human soul, are, with the most consummate art, so devised as to lead the soul farther and farther from God, and to turn the truth of God into a lie." - (Nevius, "China and the Chinese," p. 157.) As to Mohammedanism, Dr. Dennis declares that we cannot "consider Islam as a step towards Christianity. It is rather an attitude of pronounced opposition to Christianity, and not to Christianity only, but to civilization and to all social and intellectual and spiritual progress." - (Missionary Review of the World, August 1899; Art. "Islam and Christian Missions.") And Bishop Lafroy, while with Dr. Dennis recognizing the good in Islam, is constrained to fear that "in the subtlety of the devil those very truths seemed to have been used to safeguard a citadel of fearful error." - (Cambridge Mission, Occasional Paper 21, "Mohammedanism," p. 15)

In theory the non-Christian religions are expressions of man's sense of need and incompleteness, and viewed as seekings after God, ought to prepare men for the full truth. Twilight ought to prepare for day, unless, indeed, it be the other twilight. Phillips Brooks has put the noble view of the welcome fulfillment by Christianity of all the hopes of men in his sermon on "Disciples and Apostles." ("Twenty Sermons," Sermon IX, p. 170)

"I think again that it is wonderful how many people who understand perfectly what the Gospel is, in the work that it does for them, are all wrong in their conceptions about the whole possibility of missions. They talk as if what the religion of Jesus had to do was to go a perfect stranger into a dark land, with those people it had before had no concern, to cast out everything that they had ever believed, to falsify all their hopes, to begin their life all over again. Perhaps they thought the same thing once about themselves. Perhaps they stood for years

In India

Discomposit in byss. Bly. Oct. 8. 79

Tand. Cery. h. Bly. Aug 10. 79 f. 128

to scale sand! Bly. Jan 15. 81. f. 601

honey paper Bly. Jan 16. 81. f. 304. See series in 1861

~~honey paper. J. J. J. J. Bly. Aug 13. 81. f. 373~~

Gravel. etc. - thin in 79. 2 Aug 10.

Castrol. immediately Aug 13. 79 f. 497

~~Gravel. Bly. Jan 4. 79. f. 152~~

J. J. J. Bly. Jan 26. 79 f. 257

~~Discomposit Bly. Aug 31. 79~~

~~Gravel. Bly. Jan 5. 80. f. 154~~

On Hindman Bly. Aug 15. 80 f. 159

J. J. J. Bly. Aug 27. 80 f. 39. Bly. Jan 18. 81 f. 284

On Dunster "Bly" Bly. Aug 17. 80 f. 603

Gravel. Bly. Aug 22. 79

Gravel. Bly. Aug 18. 80

~~Gravel. Bly. Jan 5. 80. f. 161~~

Story of the Franklin

Sturgeson

See March 26, '81 p. 58 b

Open in 1857, under Arthur. 2 p. 58. 1857. Jane stopped

Published letter of John to his Grandfather Arthur. Remembrance Aug 21, '81. p. 189

was in May 18, '81. p. 194

Admission to? Dec 15, '81. p. 524

Exp. exp. - Thomas of London Dec 4, 79. p. 384

Admission, c. Dec 2, 67. p. 234

Exp. exp. - Thomas of London (1880) Dec 9, 71. p. 464

66, 72, 82, 83(2), 75

Robinson 66-86 - 21 vols

Reubin 80-93 (per 9+) 14 vols

~~Keep 80-86 = 7 vols.~~

Annual Dinner  
ASSOCIATED BOARDS  
for  
CHRISTIAN COLLEGES IN CHINA

Hotel Commodore

Lexington Avenue at Forty-Second Street, New York

Monday Evening, May 10th, 1937

Reception: 6.30

-

Dinner: 7.00

a first hand system - Jan. 4, 79. p. 353.

Alphonsus. Feb. 11, 79

Domine. Jan. 18, 79

Free trade. Feb. 1, 79 Plain speech. p. 401 Col. 1

Higher traffic Feb. 8, 79 2-5B.

Politics. Re. detail. Feb. 1, 79 (revised) Re. Ch.

Tally for last year on 11 Feb. - strange - most disagree Feb. 15, 79

v. first article of 1844. p. 60 for a reading - see 8 National Arch. 1. 79. p. 2, 7

2 copies of first article. March 15, 79. p. 15 see list 15, 79. p. 29

to Quinn. Dec. 22, 79. Submitted paper to Sir B. Green on Nov. 1. to. Cases History King 24, 79. p.

v. old marriage. May 10, 79. Col. 2 p. 122

Opinion of the Laurence. July 5, 79 p. 218

p. Dec. 22, 79 p. 1

Keshub Chunder Sen Feb. 5. 79, 416 (9 p. 408. Col. 1)

↳ B. Ch. Sen: Feb. 22. 77]. 439

March 22. 79 p. 388

RR

Diaries (1866) indicate Gardner was sworn to seal high - the man and  
the chamber got paper copies this

20 Confession & freehold. BB. 67, Jan 5/355

~~Copy mention of seal & of Gardner's diary. March 9-66/15h~~



L  
 Paine Studies - for the Sullivan  
 "Enter Bible readings" - March 10 '66.  
 Ed. and on "Emmet Philosophy" Apr 13 '67 p. 50  
 On Burton - soul - of - the life of the man. Jan. 11 '75 p. 367

C3 Book Reviews

John D. Hardy "The Legend of Thomas of Becket" June 9 '66  
 De Passandrea "The Religion before Christ" June 30 '66  
 Bailey "Ecclesia" Aug 4 '66  
 Can't Pledge for "Page 50 of 1 - Front. vol 243  
 Rev. Church Book, "Theology of Thomas Page" Jan 29 '61

Series

Birth of the Spirit 1892  
 et al. ex. 2nd ed. Bible meditations  
 Reason in Faith August 18  
 Thought in Revelation 1891, 1891  
 The Church 1897  
 The Church 1897

Key proceeds from 1st 50 Church  
 of the Church, Righteousness, Liberty  
 Vision of God

Ch. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Peter and the Sea, Vol. 2, 66.  
 The Kingdom of Heaven, June 14, 23 '66  
 Confessions of the Army of Christ '67  
 3 457 of 1st. Jan 26 '79 p. 178

C3 Series

"Memorial of Thomas Becket" 1892  
 "The Religion of the Church"  
 Life of John of Beverley  
 Memorial of Peter Thomas  
 Memorial of Thomas Becket, Oct 15, '67 p. 545  
 "The Church of Christ" by John Becket Nov 26, '67  
 "The Church of Christ" Dec 3, '67  
 "The Church of Christ" Dec 10, '67 p. 643  
 "The Church of Christ" p. 643  
 "The Church of Christ" "Memorial of St. Becket"  
 Jan 19 '67  
 "The Church of Christ" O.S.S. '67 p. 250  
 Memorial of St. Becket, Dec 10, '67  
 "The Church of Christ" Jan 26, '79 p. 207 to 210





~~Review 2 83~~

~~"Sister of the Sea" - Belmore, Williams,  
Gyrocampa et al. 81-83  
Monthly Review to Edward Bellamy 82-83~~

~~Book Review~~

~~Hastie's "Mind, Ideology & English Enlightenment" - note one word of class Jan 27, 83/52  
Correspondence of Carlyle & Emerson 1834-1872. pp. 24, 83, 104, 5  
Mahan's Address to the Central States 1808, pp. 17, 83 p. 307  
Morgan's "Counsel" "Emerson & the American School" pp. 22, 83 p. 223  
Polson "The Bill of the Republic" pp. 9, 83 p. 354  
"The Basis of American Liberty" by Roger W. Martin pp. 10, 83 p. 307  
Drummond "Nationalism in America" pp. 11, 83 p. 378  
The battle of the people & the people of America pp. 12, 83 p. 348~~

adv

Dr Cooper's "The American Republic" - note one word of class Jan 24, 83/754













Doctrinal

179

~~P. M. ... Jan 4 '79 p. 354~~

~~B. ... July 26 '79 p. 255 Aug 16 '79 p. 256~~

~~... Aug 9 '79 p. 277~~

~~O. J. ... 29 p. c~~

~~... Aug 30 '79 p. 315~~

~~T. ... 1 '79 p. 404~~

~~R. ... 1 '79 p. 404 ... Aug 3 '79 p. 4~~

~~... 1 '79 p. 2~~

~~... 1 '79 p. 9~~

~~"... as a result of ..."~~

~~... 15 '79~~

~~... Aug 19 '79 p. 56 Aug 23 '79 p. 503~~

~~P. ... 10 '79 p. 122 ... 7 '79 p. 172~~

~~D. ... 28 '79 p. 208~~

~~T. ... July 26 '79~~

~~S. ... 1979 ...~~

~~... 22 '79 p. 457 ...~~

~~... 1979 ...~~

Ethical & Theolog

66, 67, 72, 80

~~P On Copley "all labor is sinners" March 3, 66, p. 1~~  
~~S On Pious Copley for 2nd time March 6, 66.~~

Belmont in Hall, Apr. 21, 66, p. 66

~~P The ethical & spiritual interpretation of fasting Aug. 26, 66, p. 60~~

~~Note for an article in Bible 1966.~~

Pauls signed on Roman 1966

R to Rutherford Womans' Convention } 1966  
to Roman St. Papyrus }

~~D Book of Ep in 869 and from anticipated Dec 23, 66, p. 339~~

~~P Eternal Punishment Mar. 11, 72~~

~~C Consensus on Election, Mar. 23, 72, p. 27~~

~~At Columbia, Aug. 27, 72, p. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~

~~L The Ethics - Long paper at the Atlanta May 4, 72  
Study of more material scheduled May 11, 72  
Special writing May 11, 72, p. 54-55~~

Wapany! Apr 18, 80, p. 3380  
New Salem  
Election May 20, 72, p. 99, 100, 101, 102  
New on Election Aug 10, 80

~~R On Abol. Religion~~  
~~Sanctuary = end death March 3, 66, p. 66~~  
~~Butcher - know notes & Bible Jan 9, 66~~  
~~2. % and 10% of books spread. Apr 12, 71, p. 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~  
~~Note: Explanatory in Religion in the U.S. in form Dec 24, 72, p. 389, 400~~

~~Ran Modern Day Jan 10, 80, Chel Dec 24, 87, p. 416~~  
~~Meism not enough Mar 27, 80, p. 57~~  
~~Joe much depression in Middle Apr 27, 80, p. 58~~  
~~Yedic religion July 31, 80, p. 255, Feb 23, 81, p. 323~~  
~~Right attitude toward Jan. 8, 81, p. 586~~  
~~Brother Paisieroff, July 23, 81, p. 324~~  
~~Jullerson - Feb 2, 66, p. 356~~  
~~Bedento's widow Apr. 6, 67, p. 416~~  
~~Stewart's Religion - chelera Apr 27, 67, p. 66~~

~~Resnick's Election long anticipated~~  
~~Apr. 80, p. 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000~~

~~in the house in the Special Court, Aug 7, 79, p. 196~~  
~~Paul's Pious, Roman Catholic, Organizational, Apr 14, 72, p. 226, not greater, June 8, 72~~  
~~P Church & Child, Dec 2, 72, p. 250, 251~~  
~~At the end of the court for and July 2, 80, not found, Oct 19, 72, p. 2~~

~~Not listed in the labor in the Jan 10, 80, p. 541~~  
~~P Church in Religion that was read Jan 10, 81, p. 542, Jan 17, 80~~  
~~to the working without selling Jan 24, 80~~  
~~Pro Capacity and to prayer Feb 7, 80~~  
~~P Church's humanity & dignity Feb 24, 80, p. 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100~~  
~~to the work of the church in the church head 13, 80, p. 46~~  
~~I have a letter to you about the work of the church~~  
~~Pro efficacy of prayer, Organizational, Apr 3, 80, p. 30~~  
~~to the church in the church, Apr 21, 80, p. 37~~  
~~Public opinion in the church, 80~~

L.  
MM Mission Methods.

~~Self-suff. Jan. 4, '79. Jan. 15, '79  
It is most desirable that native ~~Parties~~ should be self-helped —  
"principle of self support."~~

John Wilson, Jan. 20, '79, Feb. 1, '79, Oct. 8, '79  
"Christians need to be conformed to the expectations of the heathen, and when they are so  
shall be the ready means of our progress wonderfully accelerated" Oct. 1, '79  
Are missions a business? Oct. 1, '79, p. 1 Col. 2  
~~Addressed one of our students & friends. Feb. 22, '79 p. 1 Col. 3. June 21, '79, p. 1 Col. 1  
to have to be done. then addressed him Oct. 8, '79, p. 15, June 22, '79 p. 1.  
Comp. meeting at Denver. Oct. 26, '79, p. 1, 101~~

Paula method. May 17, '79, p. 135  
~~mission school must be founded by. Jan. 26, '79, p. 154  
to do that, by Oct. 8, '79, p. 154 → Jan. 28, '79, p. 226  
in my. the month of Sept. Jan. 28, '79, p. 228~~

Mrs. Poling re Polygram  
May 25, 66 p. 95f

# Missionary Policy

~~Parental authority Jan. 20, 67 p. 397b  
 Lessons from Bay of Pigs runs on to missionary program Oct. 13, 69 p. 394 & 396 a  
 Competence tolerance of school of art in case Oct. 13, 69 p. 395  
 Criticism of the Miller's going school founders as a method Nov. 6, 69 p. 4  
 "g. these conflicts & how failures in type of school training about for fine teachers excluding to Bible Board 20, 69 p. 17c  
 about of id & not cheap education. How in Paris is the Sup. Board 27, 69 p. 25b  
 No football sports but proper place of recreation Oct. 6, 69 p. 41  
 Liberia - this can be improved May 1, 69 p. 66  
 What kind of a man should a missionary be an of special interests in May 1, 69 p. 66  
 Polygram a "K. Church" Oct. 22, 69 p. 272 April 2, 73 Bornan would about Oct 30, 69 p. 274  
 High school for 25, 69 p. 168  
 Use of missionary radio & use of radio in Liberia  
 Efforts of fund raising in case on mission Oct. 31, 69 p. 274  
 And of influence in founding Church as "missionary" 274 p. 6 which is 19, 69 p. 233 a  
 Assurance on 6 other in spirit of apparent failure. Remove readily relations. Jan. 1, 69 p. 5  
 Need of village pastor & central training & local language Jan. 29, 69 p. 69  
 Emphasis to aim of medical missions Oct. 26, 69 p. 132 b  
 Reading materials - > Liberia but only of real concern for air Oct. 26, 69 p. 133  
 Liberia problem which they set a discipline of order, Liberia. Board 5, 69 p. 148  
 Report General advice about central support Liberia Oct. 23, 69 p. 257, 260  
 Missionary program Liberia Board Jan. 25, 69 p. 407c  
 "Sine qua non in Liberia" in case May 13, 69 p. 517  
 Work & method of Bay of Pigs. American example Dec. 3, 69 p. 711c Dec. 31, 69 p. 886  
 All that is done for mission in Liberia. Dec. 27, 69 p. 886~~

## 50 Political Church

~~Parents of anti-christian tropic. Jan. 29, 69 p. 589  
 Direction for the mass of Jan. 7, 69 p. 289  
 Can an infant survive mission. g. Aug 21, 69 p. 531~~



R Non Chrn. Religions

In re Chrt'y. which has led to Hindu reform - Feb 27, 69 p 410  
 Excesses of Brahmin Sans. Dec 13, 69 p 10  
 Christ not in same category with Hindu Dec 27, 69 p 26 a  
 "The Brahmin Education" Apr 17, 69 p 58 On Gods immutability. May 8, 69 p 75-  
 Chaitanya June 26, 69 p 130  
 Dru and Bengali Gosh. Aug 1, 69 p 176  
 "Katharogy" - leading into Jan 4, 68  
 Hinduism in history to more Hindu Feb 15, 68 p 400, Apr 4, 68 p 326  
 Chunder Dutt Feb 29, 68 p 418, Mar 14, 68 p 299  
 Bible not one of many religions - contra E. S. (Sartre) Mar 14, 68 p 100, Mar 28, 68 p 38 C  
 Every religion has its own religion - change to C. (Sartre) Mar 14, 68 p 100, Mar 28, 68 p 38 C  
 Dims of Hinduism Hinduism & its history Dec 19, 68 p 335  
 All Hindu to - in Hindu. Apr 9, 69 p 207 a, in Hindu May 7, 69 p 207 a, but not sub. title on p 324 May 21, 69 June 11, 69 p 370 a On Hinduism June 18, 69 p 393  
 Mohammed as impostor - but May 7, 69 p 49 C

EB Culture & Power

Rpt. of Greek architecture - sliding to new. Carter Parkway Dec. 20, 69 p 17 C  
 "Bible" found a copy of ancient drama Mar 27, 69 p 26 a  
 "Heterology" - anticipated Pasternak. Apr 27, 69 p 58  
 was asked by new gen! Comic conclusion on its last page. May 15, 69 p 81  
 Proton Attainment in France of "The Ring of the Sun" not disappointed by Bible June 12, 69 p 114  
 Blaeta byron. Sep 25, 69 p 254  
 Sempoy & Plem. Grammer Oct 2, 69 p 242  
 Sense of humor. Feb 28, 69 p 366  
 notes rubber tired road engineer!! Jan 11, 68 p 366 a  
 Advocates of good government. Jan 11, 68 p 366 b  
 Kern's central - Religion - in - Foundation Oct 22, 68  
 Proton & Culture, spiritual standards in Eastern World Oct 29, 68  
 Interest in - movements in Indian art. March 7, 68 p 333  
 Change in India. Mar 21, 68 p 170, Mar 21, 68 p 170, Mar 21, 68 p 170  
 Radical political and social change. Mar 21, 68 p 170, Mar 21, 68 p 170  
 Bureaucratic and administrative to new spirit. Co. to the new art. Mar 21, 68 p 170  
 People's central principle, & central principle. Apr 12, 68 p 219  
 Astronomy. Eclipses. Comets. Dark matter. Light  
 Union of the people and spirit of the world. To return to the new spirit. Mar 21, 68 p 170  
 Judgment on the new spirit. Apr 17, 69 p 209  
 Knowledge of the new spirit. Apr 17, 69 p 209  
 Did not believe in socialism. Apr 17, 69 p 209  
 Go to the new spirit. Apr 17, 69 p 209  
 Culture & society in the new spirit. Apr 17, 69 p 209

L Personal

Hypothetical letter to 87. 27. Apr 27, 69 p 348  
 "Christ was made for you" Apr 27, 69 p 357 C  
 In 87 there is a very great and miraculous alteration of the world. Apr 3, 69 p 353 to not before & March XVI, p. 20 Apr 3, 69 p 365 B  
 The accident. Apr 10, 69 p 379 Oct 15, 69 p 662  
 News and other things in the world. Apr 17, 69 p 375  
 The world is in a state of confusion. Dec 15, 69 p 735 C  
 On the new spirit. Dec 15, 69 p 735 C  
 No pessimism. Dec 31, 69 p 735 C

Reminiscences of Mrs. C. R. Williams, mother of  
Harney Williams

Kat Bowen was working at the end of her life in a  
book binding room. She was an ordinary, awkward  
working woman.

Harriet was smaller, slight and frumpy. A teacher  
in good families in the city. Very bright, vivacious. She  
was with Miss Anthony who became Mrs. Frank Van-  
derbilt.

Visited Dean Stanley and Edw. VII on Prince of Wales's  
India. Called on Bowen in Bowley and had private  
papers sent her. Harriet also was a teacher in the  
Industrial School of Dr. Williams. Didn't doubt that Mrs.  
C. R. Williams gave Bowen a gift of £10.

C. R. Williams married Mrs. Frank Vanderbilt and she  
came to see him in his death bed.

Mrs. C. R. Williams was an editor in Bowen as a weekly  
in the British Review.

A sum of money was given to Bowen & related to



interest only was to be used for a term of years. When  
 the term expired he gave all the money away.

A copy of "Daily Meditation" published in Braintree  
 was given to a friend and found its way to a news-  
 stand in N. York. Mr. Williams found it. He bought a copy &  
 Brown had been delighted with the book. He told Mrs.  
 C. to see Robert Curtis and get him to publish it. Mr. Curtis  
 thought it would not be sold and so the Braintree book is in  
 his hands. Recommended in the Liberator & the Liberator

JUNE 29, 1899.

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accordance with the dictates of a pure 'Christian conscience' rather than on the lines of sordid business."

Meanwhile, it is to be hoped that the proposed and much-needed Evangelistic campaign in Glasgow, during the coming winter, may proceed unhindered by this painful discussion; and that the discussion itself may lead to better relations between employers and employed.

JUNE 29, 1890.

The *Bombay Guardian*, which was edited for thirty-five years by Rev. George Bowen, has for the last ten years been directed by Mr. Alfred S. Dyer. The health of Mr. Dyer having quite failed for the present, the trustees find it necessary to offer the paper for sale. It is a weekly publication, having a considerable sphere of influence, both in India and in missionary circles in England and America. The paper must be carried on as a missionary effort, and requires to be subsidized to the

Notes for Ed. S. Hume

Proclivity for criticism.

No selection of friends.

Changeableness of conviction.

Warmth of heart. Could not bear to see people cut

Also anxious to write. Would get out

Wants to forgive and ask forgiveness. No pride.

Charitable ingenueness in criticizing & apologizing.

No bitterness.

Carelessness of living.

Widely & clean but rather shabby.

How could he keep such a fine soul in such a state of?

Everybody loved him. Saw Dr. McKim no one ever

criticized him. Remarked casually he comes.

Indifferent speaker. No spot of impressiveness. Just to fall.

Spoke without preparation - always thinking however.

Wanted work

Wants to see work executed.



The Jaynes "Self-Supporting Mission" 1882, a tract which  
adv. "earn as you live" at the same cost, without any guarantee  
of compensation" by Paul. But authors suggested work - as if  
should be self supported. Various checks & such but not self-sufficient  
and are sent for a further p. 44



# Paper A.

Wm Taylor "San Francisco Campaign in India" 1870.

p. 237f.

"About the same time [Nov. 1872] Rev. George Bowen joined us. He came to India over twenty five years before, as a missionary of the Am. B. & F. M. After a couple of years' service he became convinced that to succeed in establishing a hold in India, on a sound, healthy basis, would require greater self-sacrifice, and a closer assimilation to native life on the part of missionaries than had been generally supposed to be necessary. He embodied his views in a small pamphlet, which he respectfully submitted to most of the missionaries in India at that time; but failing to get any of them to concur in his views, he felt it his duty to give his principles a tangible form in his own example. He resigned his connection with the Am. B. & F. M. and proceeded in his missionary work on the self-sacrificing, self-denying principle. He did not propose to set up a new mission



but became the helper of all. He gave a few hours daily to a few papers in a private family, and then received a living. You know how hard you have been the editor of the Boston Journal - an able and industrious quality: for many years also Editor of the Massachusetts Journal, the Boston Book and Journal, and your own Journal. All the people of this region look at you, European and native, know your name and sit here down and at debate on a point. He is a learned man, an author, a clear thinker, a transparent forehead & good heart, and musician, a good musician, - a John H. Bryant to prepare the way for the London Company to establish the despatching of the business of which he has now become a member and a member."

Notizen "Indien + Malaya" p. 729

## Paper B

of Bombay "It was here that Boley made his first independent stand with the empire. It was here that he was joined by St. Dunstons + reminded for Bowen, a man whose presence was in the north of the East, and who brought with him a commanding influence in the city of Bombay itself. ... When Mr Bowen visited with the India, you think he was an independent pro. mission, but had been sent to India in the first place by the Gov. Bd. They come to find out what he was doing, and in this way it might seem that we have always had a remainder work in Bombay."



Correspondents.

The present Minister of the Bowen Church in Bombay. Bishop F.W.Warne of Calcutta could give name and address.

Rev. Isaac Row, Methodist Episcopal Mission, Bombay, who has travelled much in India, and may have heard many items of interest.

Bishop Thoburn, of the Methodist Episcopal Publishing House, Bombay.

Books.

Mr. David Douglas, Publisher, Edinburgh, issued several volumes by George Bowen. Three of them were "Daily Meditations", "The Amens of Christ", "Love Revealed", 5/- each. The late Dr. Hanna wrote an introduction to the first named.

GEORGE BOWEN.

If any missionary of modern times is worthy to be set with Raymond Lull it is George Bowen. There have been missionaries who accomplished more than either of these, but there have been few who combined in the same unique way the spirit of absolute self-sacrifice, extraordinary intellectual abilities, unresting energy and a love for the personal Christ as passionate as Peter's and as steadfast as John's, whose faith, moreover, stood unshaken against discouragement, resting with confidence upon the certainty of things not seen. It is less of an injustice to these two great men that they should be unknown to our generation than it is of loss to us that we should miss the courage and spiritual incentive to be found in their lowly, loving lives -- lives, in Bowen's case, at least, and we may believe in Lull's also, as closely resembling the earthly life of Christ as any lives that men saw in their times, as any lives that we see in our time. The centuries remove Lull from our personal acquaintance, but many still live who loved Bowen, and his influence is still so clear and characteristic that many of us who never knew him, have yet felt him and in the truest sense touched his soul.

"George Bowen was born in Middlebury, Vermont, April 30th, 1816. His father in after years was a wholesale merchant, an importer of dry-goods in New York. The family was connected with the Protestant Episcopal Church. Mr. Bowen had two sisters and a younger brother, all of whom, like himself, never married. The father, much attached to his family, was of a literary turn of mind and collected an excellent library by which his children greatly benefitted as they grew up; but his desire for George was that he should acquire a good business training, succeed him in his business, and become a successful merchant.

At the age of twelve George was withdrawn from school and taken into his father's counting-house. After that he never attended either school or college. He read with avidity the books in his father's library, among which he mentions Plutarch's Lives, Rollin's Ancient History, Xenophon's Cyropedia, Hume's

*Single opening*

History of England, Memoirs of Duc De Sully, Washington Irving's Works, Locke on the Understanding, Dugald Stewart, Arabian Nights, Scott's Novels and Shakespeare, which he says was "a passion with him for many years". He also drew largely for other books on the public library. At fourteen he took lessons on the piano and when about sixteen a great passion for music took possession of him, and for a dozen years he cared for nothing more than Italian operatic music. During this period his evenings were spent in the acquisition of French, Italian and Spanish, in which languages he became quite proficient. At the age of seventeen, letting him speak for himself, 'he fancied that he was intended by nature to shine in the world as an author. He thought that it was his mission to write some tragedies that would astonish the world by their marks of genius.' In the course of a year or so he wrote three or four. Two were published but the world was not astonished; to his intense surprise and chagrin it treated his tragedies with perfect disdain.

About the age of eighteen he became very much dissatisfied with the career which his father had appointed for him, chafing under his repugnance to a commercial life and lamenting the meagre educational advantages which he had enjoyed. In October, 1854, he received his father's grudgingly and ungraciously-accorded permission to retire from the mercantile life which he had followed for nearly eight years, resolving to devote himself con amore to literary pursuits.

It was a short time before abandoning for ever a mercantile career that he became a sceptic, or, as he prefers to call himself, a disbeliever. An enthusiastic admirer of Gibbon, charmed with the dignity and suggestiveness of the great historian's style, he easily persuaded himself that Christianity was destitute of all well-founded claims to be regarded as a divine system. In the course of a year or two he read the works of Volney, Voltaire, Shelley, Hume, Bayle and others of kindred minds, the result being that he settled down into a calm and confident acceptance of an especially cold type of Deism. For a time he had argued against the existence of a personal Creator, but the Design argument was too strong to allow him to honestly become an outright Atheist and he "ceased to speak against the existence of a God, but denied that God had given man any revelation of himself". Like Voltaire he was "embarrassed" by the universe. For a period of eleven years his mind was "never once shaken in its conviction that there was no such thing as a revelation, and that a belief in the ~~poss~~ possibility of the supernatural was ridiculous."

All this time he regarded Christians as the victims of a strange delusion, while conceding that they did derive a certain measure of peace from their religion. But this he ascribed to their pitiable weakness, which made some sort of a prop necessary. He prided himself upon his personal independence and self-sufficiency, and rejoiced in the reputation for exceptional morality which he had secured; at the same time confessing that he would not "for all the world have consented that certain facts should be divulged to man".

We have in Bowen's reminiscences an account from his own hand of these skeptical days.

"There was a young man", he writes, "very fond of reading, who at the age of 17 was led to doubt the truth of Christianity by that chapter of Gibbon in which he attempts to account for

the spread of the Christian religion in the world. He was acquainted with several modern languages, and read in these the principal works in which Christianity is assailed, - Volney, Voltaire, Diderot, and a number of others. He soon persuaded himself that Christianity was not a revelation from God, that there was no revelation, that there might be a God, and probably was, but there was no life to come, and there ~~xxx~~ could not be a more futile employment than prayer.. His mind once made up on the subject remained absolutely unshaken and unwavering in unbelief for eleven years. He occupied so with literature all these years, and naturally read a great deal that tallied with his views; whatever did not, made no impression upon him, and he only wondered how people could be so simple as to believe things so preposterous and baseless. With a single exception, no one ever addressed him on the subject of personal religion, it being thought by those that knew him that the fixity of his views was such as to make the task hopeless. To a friend that once addressed him on the subject of religion, he replied by a letter, the character of which may be gathered from the quotation which he placed at the head of it: 'Thinkst thou that because thou art virtuous there shall be no more cakes and ale? Aye, by St. Anthony, and ginger shall be hot i' the mouth, too.' At a later period came in his way, and what surprised him was that the German should take such prodigious pains to disprove <sup>that</sup> the falsity of which lay, as it seemed to him, on the very surface." (Daily Meditation, Preface p. V, VI.)

In the summer of 1836 Bowen, accompanied by the other members of his father's family, went to Europe, the period immediately preceding having been marked by sundry manifestations of his liberty-loving and enthusiastic spirit. Among the chroniclings respecting this period we find mention made of a foolish threatening letter sent to the President of the United States; the harboring of a fixed purpose to put out of the way, in the interests of society, a person whom he disliked; and standing godfather, 'for the oddity of the thing', to the child of an Italian patriot who had suffered much in his effort to liberate Italy from the Austrian yoke.

Several years of widespread travel in Europe, including a year or so of fast life in Paris, followed. His journal contains extensive notices of the places of interest visited. They are most attractive reading, fascinating at times in their exquisite depictive power. Freely interlarded we find reflections and philosophisings of a most audacious, irreverent and oftentimes blasphemous character. Here is a characteristic extract from his diary of April 16th, 1837: "Saw the sea at Terracina and ruminated on the beach, cigar in mouth, over the vicissitudes of human events and the nothingness and nonsense of my own existence. It is a great boon that God should have taken it into his head to put this ~~spirit~~ spirit, soul, essence of mine into a human body and make a creature of me', and more in the same strain.

A deep ever-flowing pessimistic current flows through all his writings of those unhappy years of alienation from God. 'My destiny!' he says, 'inglorious and mean; a bubble that breaks from the flood in the night time, no sun nor moon to paint it with their gay hues'. About fifty pages of his journals of these years of European travel are covered with notes of books, mostly German and French. He devoured Goethe, Heine, Herder, Klopstock, Lessing, Richter, Schiller, Wieland, et al., among the former; and works by George Sand, Duchess D'abranes, Balzac, Cousin, Voltaire, besides biographies many, ~~and~~ <sup>as</sup> the latter. He

states that he read eighty German volumes in six months of 1838, some of which he translated into blank verse as well as prose.

In 1839 we find the subject of our narrative in Upper Egypt, greatly delighted with all that he there saw, with eyes ever open for the beautiful, the ancient and the humorous. Later in the same year he passed over to Palestine, where he spent the months of August and September, and after visiting Turkey, Greece and Italy we find him once more in Paris at the end of the year. The early part of 1840 welcomes him back to New York, whither his relatives had preceded him.

For some years his mind had been haunted with a resolve to write a drama of the Christ. The imagined first scene is thus drawn up:--

'Upon a desolate mountain top overlooking Tiberias of a starlight night a youth enters who has received his death-blow. He lies down beneath a blasted tree and dies. His sister enters, and while she is kneeling by his body, a flash of lightning descends from the cloudless sky, runs down the tree, and the spirit of an archangel enters the dead body of the youth. The surprised angel rises from the earth, listens to the terrified, joyous girl, and receives from the invisible lips of deity his instructions. The girl screams with horror at the supernatural voice and rushes out, Christ, a youth of twenty, arrives with a stranger, a messenger from Satan, who has ~~seduced~~ seduced him to desert his home and wander with him over the earth, etc., etc.'

Wild for commencing this task immediately after arrival home, he tells us, he was somewhat rebuffed by reading in the Foreign Quarterly Review some remarks upon the general propriety of the 'great and imposing subjects which modern poets are more apt to attempt than complete'. In a few months we find him commencing and abandoning the study of law because of difficulties and disinclination, and finally beginning the composition of a work of fiction, the scene of which was Rome, the epoch the early part of the 16th century, and the principal personae the distinguished artists and literati of that day.

After returning to America he continued to be an omnivorous reader. The number of German, French, Italian and Spanish works of fiction, poetry, philosophy and history which he read in those years, and notes on which crowd his journal, is simply amazing. Passing rapidly through his journal we find him now enthusiastically advocating the theory of transmigration; anon speaking of his 26th birthday as 'another flea-hop through eternity;' again expressing his admiration for, and extracting from a Kempis' 'Imitation of Christ'; and yet again recording the completion of a prose work of fiction for which he could not find a publisher, but bearing the disappointment with equanimity and utilizing it as an incentive to new and greater efforts. At this time, too, he became enamoured of the pantheism of Spinoza and Goethe, chiefly on the ground that it shifted all the corruption of humanity over upon God, naturung and natured. His poetic genius found generous vent at this time also. The effusions, mostly in blank verse and covering a wide range of subjects, reveal a high order of imagination and a deep philosophic insight into the nature of things. In 1842 Mr. Bowen read no fewer than 150 volumes on 105 of which he made extensive notes!

It was in this year, also, that Mr. Bowen made the acquaintance of a lady who was destined to exercise a greater influence upon him than any other living person. Beautiful in person and endowed with rare charms of mind and manner, his whole life was bound up in her. In his journal for July 1843 he speaks of four days of incomparable enjoyment spent in her company, 'les plus beau

jours



jours de ma vie' (the very best days of my life), and indulges in many daily flights of what he calls 'rhapsody and idolatry! In December of the same year she was smitten with what proved to be a fatal ~~illness~~ sickness and he was overwhelmed with grief. Out of the thick darkness the light of God began to shine upon his soul. By means of this great sorrow which had come to him the first step in the process of his soul's salvation was accomplished; all doubt of the soul's immortality was forever banished from his mind. It is but right to add that the foundation for this conviction of man's immortality was laid by the perusal of Fichte's work, translated into French, 'La destination de l'homme.' While his fiancée was lingering on the threshold of eternity in utter physical prostration he sent her a letter in which these words occur: 'Surely it will be a satisfaction to you to know that

you have been in your earthly hours the means of rescuing me from a state of lamentable doubt and uncertainty to a blissful

belief in the soul's high and everlasting destinies, and that the despair caused by the announcement that I should never more see you on earth was soon visited by a divine intimation that a blissful paradise would be the abode of your enfranchised spirit. With one hope I survive then -- the hope that by a constant recollection and imitation of your virtues, by diligently striving to make my life more worthy of your contemplation, and perhaps by the mediation of a prayer that you may breathe for me, I may at some future day arrive at the same sphere of unfading joy."

Bowen's fiancée died on the morning of Jan. 26, 1844, forty-four years, almost to a day, before his own death in Bombay. He wrote in his diary, "There remains nothing now but that constant, perennial, hourly necessity of such preparation as shall ensure the earliest meeting in that exalted sphere to which she has gone". On February 4th he records that he received her dying gift, a copy of the Bible "with words of benediction on the clasp and an injunction from her to read it daily and also to attend the house of God." He obeyed this injunction out of simple devotion to her, but before long the great transformation came to him. It will be best to let him tell the whole story in his own words.

"After eleven years of profoundest infidelity", he says of himself, "he had his attention drawn to the career of the apostles, and to the evidence afforded by the extraordinary labors, sufferings, successes of these twelve men, that Jesus of Nazareth had already risen from the dead and ascended up on high. His attention had, however, been previously drawn to a remarkable fact which seemed to show that the same Jesus who was crucified many centuries ago had power to accomplish things upon the earth at this day which no mere man could accomplish.

"There was a young lady dying of consumption in a certain city. She was surrounded by all that could make life attractive, and it seemed, especially to one who was much bound up in her, one of the saddest conceivable things that she should go down to a premature grave. She herself would have gladly lived; there was a hope in life that death could not offer. There was in the same city a lady in whose school she had been a pupil; this lady incidentally heard that her former pupil was dying and not prepared to die. She went to see her but was not allowed access to the invalid. She would not, however, be denied, but persisted and almost forced her way to the sick chamber. The Lord blessed her ministrations, and she was enabled to show the patient her need of the Saviour and to lead her to Christ. Then was all fear of death removed; the desire to live left her; the hopes that seemed to irradiate their life, shifted to the life to come, but elevated and enriched a thousand fold; a secret peace possessed her soul, and she died rejoicing in the assured conviction that she was going to be with Christ. Whatever grace and beauty seemed to belong to her in health were eclipsed by the spiritual grace and loveliness that invested her last hours as with a halo. There was one who would have given all his interest in life to impart the least alleviation to her pain, to have diminished in the least the sting of death; but he was made most painfully conscious that this was utterly beyond his power to accomplish. Now the fact that arrested his attention was that that Jesus of Nazareth who had been so long disregarded and scorned by him should come to the dying one and give her peace and sweet content and joy in the assurance of a blissful immortality. Here was something marvelous and inexplicable. He was bewildered. The effect wrought corresponded with that which only the sublimest truth in connection with a present divine power could accomplish; it was the removal of the sting from death, the bringing of life and immortality to light, the opening of a door into a glorious and holy ~~xxxxxxx~~ heaven; and all this heightened by contrast with his own utter impotency and total penury of help.\* \* \*

"A Bible, bequeathed to him with a dying request that he would read it, he received with thankfulness, and proceeded to obey the injunction. He read it and found much to admire in it; valued it for the comfort it has bestowed upon another; but he never for a moment doubted that he was right in his views regarding it, or suspected that it was really a revelation from God. One night just before retiring " -- this was in March, 1844 -- "he said aloud in his room, 'If there is a God that notices the desires of men, I only wish that He would make known to me His will, and I shall feel it my highest privilege to do it at whatever cost.' He had been brought to see that there was nothing more desirable than for a man to be conformed to the will of an all-wise Creator, and also to feel that there must be some divine guidance in order that he might know that will. But immediately after that ejaculation, the thought arose, 'How foolish to suppose that God will occupy so with our desires! However, the sequel showed that God was pleased to hear that bewildered cry -- that could scarcely be called a prayer. Two or three days after he went to a public library from which he was accustomed to get out books, asked for a book, receiving one, put it under his arm and returned home. The distance was about two miles. When nearly home he looked at the book, and found, to his surprise, that it was Paley's Evidences, a very different book from the one he had asked ~~for~~ after. He could not go back to the library that day, and had to keep the book until he could get an opportunity of returning it. He would not read it. He knew all about the evidences of Christianity; he had long ago finally settled

that question. Before putting it away, however, he glanced at the first sentence and was arrested by it. He read one page, and another, and another; was pleased with the style and candor of the writer, and at last sat down and read a good portion of the book. To his surprise he found that he was beginning to take a new view of the evidences, and then shut up the book and put it **aside**, afraid of being surprised into any change of belief. He went away for a few days in the country, and on his return resolved to read the book carefully and calmly and see if there was really any reason to believe the Bible to be from God. When about half way through the volume he offered the prayer, 'Help Thou mine unbelief'. When he had reached the last sentence his doubts were all removed; he was perfectly convinced of the truth of the Scriptures. He turned to Gibbon and read again the chapter which had first led him **astray**, and saw its sophistries and the weakness of its arguments most clearly. The Bible was now God's book, but he did not believe that it contained the doctrine that men pretended to find in it: he would read it for himself, and by himself, and see what it really taught. But he had had a great lesson, and felt that humility best became him. He would read it in a humble spirit and whatever he found there he would receive, no matter how repugnant it might be to his own ideas. Day after day, alone in his room, communicating to none the change he had experienced, he read it, and by degrees found there the very ~~doctrine~~ doctrine that he had so much disliked. He found that he was a sinner, that he needed a Saviour, that a Saviour was offered him. He took this Saviour, yielding to His entire direction. He was led on publicly to profess his faith in Christ, and after some years he became a missionary to India. "

It was within three or four weeks of his conversion that Bowen fully resolved to be a foreign missionary. He became an attendant at the Mercer Street Presbyterian Church, of which Dr. Skinner was pastor. He was not a man who delayed duty, and he went on at once to public baptism on profession of faith on June 9th. There are great diversities among men in this regard of promptitude of character. Some suppose that there is virtue and special assurance of divine guidance in delinquency. A man who has been moving upon one course of action, preparing for the practice of law, contemplating some Christian service in America, regards his pursuance of this course as supplying so powerful a presumption in its favor that he cannot bring himself to make a change without long delay. In the colleges and seminaries we often hear warnings as to the dangers of hasty decisions in the matter of missionary purpose. As a matter of fact

the contrary danger is ten times greater. After all, a decision is made in an instant. It may have taken weeks or years to come up to it and the consequences are eternal, but the decision itself was instantaneous. Bowen was no delinquent. When he saw he did. Will instantly caught up the movements of conscience and moral judgment and solidified them in action. His later life in this regard resembled the beginning. He promptly obeyed every gleam of new, and, as it seemed to him, larger duty.

When he had found his missionary purpose Bowen spoke to Dr. Skinner and others about it. He had supposed at first that "there would be nothing to hinder him from going at once, just as he was, with his Bible under his arm." He was advised however to go to the Union Theological Seminary and accepted the advice. He had had no college course so he studied Greek at once alone and began without delay active Christian work. He took a Sunday School Class and "worked a district as a tract distributor and earnestly sought to equip himself for his life work under the guidance of the Holy Spirit and judiciously advised by kind friends." It is worth while noting George Bowen's readiness to receive help from others/ All his life he was a man of positive opinions who saw his duty for himself and did it, but he was a man amenable to reason, who checked his own disposition by revelations of duty through others.

About the time of his entering the Seminary he broke off the habit of smoking, without solicitation or suggestion from any one. The habit had become very firm and enthralling and he simply resolved to throw it off. He succeeded in so by using for a time by set purpose the cheapest and worst tobacco. While he was at it he cleaned up his life thoroughly. It is not necessary to say more about many of these little habits than that they are dirty and smell badly. Men may discuss them on moral grounds

as they can, but it simply suffices to say that a gentleman no more ought to want to have soiled lungs, tainted clothes or poisoned breath than dirty hands or face. With tobacco Bowen threw out profanity and cut off absolutely all use of intoxicants "believing that the spirit of the New Testament favored total abstinence."

He was constantly drawing his life up to the highest. That purpose will settle a hundred little questions of habit and practical living for men. Men who are of mediocre spiritual ambition can find innumerable reasons for petty squalor of personal habit and can live with their self-approval on a plane impossible to men who do not ask "Must I give this up?" but "May I not free myself from this also and enter into a larger liberty?"

During his Seminary course, Bowen was constantly at work. He did not postpone missionary service because his present sphere was not as large as the one he contemplated. He realized that the only possible preparation for many kinds of work is to do them and to be a winner of souls in India ten years in the future, he believed he must be a winner of souls where he was. There is no spiritual alchemy in a sea voyage that will make a missionary out of a man who is not already one before he goes. During his summers Bowen worked with his friend and fellow student, Mr. Ford, afterwards a missionary in Syria, in Pike County, Pennsylvania, visiting the farmers, offering books in behalf of the Bible and Tract Societies, talking about Christ and praying from house to house as there was opportunity. In the Seminary also he was a Christian of the sincerest type. He did not coquet with the world and did live his religion. I have heard young men in theological seminaries speak of the difficulty of maintaining warm spiritual lives in the atmosphere of the seminary and I have known, alas! too many students in such seminaries who seemed to regard the deeper religious

duties as irksome and who incidently were postponing for a time the full practice of the Christian life. Men and institutions vary and ~~one~~ <sup>one</sup> generation is better or worse than its predecessor but there is room enough still in all our seminaries for men who will live as Bowen lived. He was not the type of theological student he was through the calculation that he must be that type if he would exert the largest possible spiritual influence, but later he was the profound spiritual power that he was in <sup>and</sup> India/~~throughout~~ the world because of that character in him which had expressed itself in sincere and earnest Christian living and working in the Seminary. Men do what they do because they are what they are. Absolute freedom of the will is an immoral and untrue doctrine. We see around us every day its complete refutation in the determinism of character which we can find whenever we will look in ourselves and in all men. And there never was a greater fallacy than to suppose that men can prepare themselves flippantly for life and not inter life in consequence with flippant characters destitute of the power of lofty sacrifice and spiritual sensibilities like George Bowen's. "While at the Theological Seminary," says the Rev. J. E. Robinson, "he was in the truest sense a missionary, ever seeking the conversion of souls in the outside world, as opportunity served, and also helping many a fellow student into the full enjoyment of the Gospel salvation. He was the leading spirit in the prayer and experience meetings among the students, in all things and at all times seeking first the Kingdom of God, while at the same time a diligent and conscientious student."

In the Seminary those deeper experiences of Christian life began with Bowen, which came to issue in the singularly powerful spiritual character of the future. The fourth of December, 1845,

is noted in his journal as the beginning of a new era in his life and spiritual experience. Of this he writes (in the third person):

"Nothing in heaven or earth astonished him more than the discovery made on that day that Jesus was his sanctification, and that all he had to do was to abide in Him as the branch in the vine, and the goodness of Christ would sway him moment by moment, and it would always be Christ's goodness, not his own, for there is none good save one, that is God.

When the discovery was made he was filled with wonder, love and praise, but also with a sense of the need of perpetual vigilance, lest at any time he should forget his absolute dependence on Christ. He felt that he must watch against every thing, even in matters lawful, which could in any way weaken his sense of dependence. He felt that he was under law to Christ, in eating, drinking, sleeping, study and conversation; that he must habitually stand ready to cut off a right hand, to secure the continued realization of Christ's love. All self-denial now became easy; the sense of God's love filled him with joy unspeakable, and he valued nothing more than the opportunity of expressing his own love in return."

On April 19th, 1847, he preached for the first time in the pulpit, and he preached three times. He "was sustained", he writes, "but disappointed in the results \* \* yet favored in one respect - freedom from reflex acts." Throughout there was in him a curious combination of deep introspection and a calm faith in the objective facts of salvation in Christ.

"Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions, Mr. Bowen left New York for Boston July 27th, 1847, and embarked from the latter port on an ice-ship four days later, Mr. and Mrs. Wood, his only fellow-passengers, being, like himself, bound for Bombay. At once he began to work among the crew, earnestly seeking to lead them individually to Christ. He also began the study of Marathi. These days on boardship were days of prayer and heart-searching and growth in grace. God was girding him for his forty years' service in Bombay. His faith was growing exceedingly as he learned Christ. He read many works of religious biography and history during the voyage. In his journal for December is a remark which may be regarded as the key to his whole life. "It appears to me now", he writes, "that the highest style of Christian in God's sight is one who lives in the wise exercise of all his powers, sparing himself not at all, doing all to produce great and immediate results, yet esteeming that in God's favour is his life repining not, when there is no appearance of fruit, and willing to be thought unprofitable by the Church."

Bombay was reached January 19th, 1848, after a voyage of 172 days."

Bowen at once took up the language, employing two pundits,

each of whom gave him an hour and a half a day. How he took up his work and something more of the spirit of the man is shown in the following letter which he wrote on March 31st, 1848 to his friend the Rev. William Aikman. I would say that this letter and several others which I shall quote are private and unpublished letters placed in my hands by my friend Mr. Henry W. Rankin, to whom most of them were written:

"



From the beginning Bowen's remarkable journals are full of reflection on all questions of missionary policy especially one of great interest in which Bowne was the forerunner of many later

missionaries who felt the constraint of the same spirit. "From the very first the idea of a very simple style of living, approximating that of the nation, was before his mind, and he fully expressed his conviction that one way in which the <sup>gulf</sup> gap between the nations and Christian missions might be bridged, was by the latter ceasing to occupy in worldly respects a superior position to the former. This conviction was deepened by the perusal of Edward Irving's famous missionary sermon preached before the London Missionary Society some time previously"

At the outset of his missionary life, however, two temptations came to him to leave the work, before he had opportunity to develop his theory about the manner of a missionary's life. One temptation sprang from the sense of duty to his mother and sisters at home left unprovided for by the death of his father who with his two sisters had become believers the same year with himself. Many men in Bowen's position would have seen in this providence a justification of his return to America, and some doubtless justly, but there are many to whom such temptations can a trial of faith and new discipline into robustness of character. Bowen felt this news to be just such a temptation to him and trusting God to solve the problem of the family's support he remained in India, saving, however, about \$20 per month out of his salary to aid his mother and sisters. I believe myself not that too much is made of family ties, - that would be impossible, - but that they are allowed too much to hamper Christian work and that many men and women plead as an evidence of exemption from missionary work home claims that in God's sight and the light of

such high moral principle as ruled Bowen's life are not valid claims at all.

The other temptation sprang from the condition of his health. In August, 1848, he "was prostrated by an affection of the liver and of the windpipe. He declined very rapidly, insomuch that he was given over to die by his physicians and all who saw him. He himself even wrote home announcing his approaching death. A few days after doing so he began to mend, and his physicians urgently advised that he leave the country immediately. This, however, he refused to do, hoping that the Lord would eventually fully and permanently restore him. The Lord saw fit to order it so, and the one who was declared by able physicians, under their hands and seals, to be absolutely unequal to further residence and labour in India, lived and laboured with indefatigable energy for forty years without lengthy sea-voyage, furlough, residence in the hills, change of climate, or other means generally considered indispensable to prolonged stay in the tropics." The various means employed for the maintenance of physical health and spiritual tone in mission fields such as those just mentioned are wise and necessary, but it is an easy thing to overdo them., and it is a good thing often to turn back to the lives of men like Bowen and Judson and see how vigorously independent these men were of them and how with them the work was supremely first and puny questions of a few months extra furlough or this or that other small comfort beneath their . Bowen was right and wise too, in refusing to leave lightly the work for which he had been sent out even with physicians' certificates advising his return. When missionaries once reach their fields, at great expense to the home church and presumably under the guidance of God, no light reason should bring them home. Often there must be physical readjustments of life to the new situation, just as there are intellectual adjustments, but as an old missionary lady in China once said to me, "Let your new mission-

aries go slowly. They may not be as well here as at home, but if they can live here at all and work, let them stay. They will get broken in if they have patience and courage." Bowen refused to leave and he lived in India for forty years.

Remaining in India, he took up the two questions of the home life of the missionary and his spiritual example and influence. He wrote in his journal:-

"I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem, and living among this people as He did among the Jews. He was emphatically the friend of the people. They were his family, his home. \* \* \* \* I want to have Jesus the Missionary in my mind's eye continually. It will be a blessed day when I feel at home in these streets, and can linger in them without any desire save to continue preaching the Word."

"It was strongly borne in upon his soul," says Mr. Robinson, that it was his duty and privilege to authenticate his divine commission to the ignorant people among whom he toiled with so little success by 'sign following'. The references in his journal are scanty and somewhat vague, but it seems that after days and nights of prayer and study of the Word he on one occasion essayed the healing of a sick or disabled person by a command of faith and was signally unsuccessful. He was greatly humbled and confounded, but God held him in the hollow of His hand, and he suffered no eclipse of faith. He never, however, abandoned the conviction that the miracle-working power was recoverable by the Church and ought to be an adjunct for missionary labours among idolatrous peoples; but we do not find any further attempts on his part to manifest or exert this power though he appears to have sought it with prayer and fasting and many tears."

The practical measure which he soon came to believe it his duty to adopt was the surrender of his salary and the attempt to live among the natives "in a style of simplicity and renunciation of earthly comforts to indicate the utter unworldliness of their motives and the disinterestedness of their aims." In January, '49, after having been in the country one year, he wrote a letter to the missionaries throughout India urging his views. It would doubtless be regarded as more presumptuous now in a missionary yearling to do this than it was then. The body of missionary practice and naturally of prejudice also has grown and solidified greatly, but it was rash enough then. His own course, however, was not to be determined by what others did. As he writes:

"By the grace of God I will put myself in a position where all men shall see that I am the disinterested servant of Christ. By the help of God, I will honour the Gospel and conform myself to it with all strictness".

In accordance with the purpose Mr. Bowen on February 13th, 1849, resigned his missionary's salary, amounting then to Rs.90 per month, left the mission house, and took up his abode in a little room of an old pensioner's mud-walled house near Waree Bunder, under Nowrojee Hill, in the midst of a community composed entirely of Portuguese and natives. The house has long since been swept away and the whole neighborhood altered. His journal of above date has the following:- "At length, thanks be to God, I am in that situation which I have so long desired to be in. The Lord did not more truly guide me to India than he has guided me to this humble spot. Were the apostle Paul in Bombay, I should be far more content in receiving him where I now am than where I have hitherto been. On opening my Bible the first text that met my eye was, "How there was found in it a poor wise man, and he by wisdom delivered the city."

In his later reminiscences he refers quietly to this self-denial, again speaking in the third person:-

"After spending about a year in India, he was led to believe that his influence would be greater if he were not in the receipt of a salary from a missionary society and since January, 1849, he has received no salary from any quarter. In some years he earned his livelihood by giving an hour daily to private tuition; for a still longer period he has trusted to the Lord to supply his need without such occupation. It is unnecessary to say that he has enough and to spare."

This work of private tuition lasted for twelve years. Thereafter he depended, as he says, upon the Lord, his editorship of the Bombay Guardian probably not relieving the Lord greatly!

But what a curiously unchristian conception this is! It was the Lord supporting George Bowen through the American Board as truly as through small charities in Bombay. The fact that the sparrow goes out and gathers his food does not alter the fact that it is the Lord who feeds the sparrows. What Paul earned from the sale of his tents it was the Lord who gave him. Intervening means and efforts on the part of the believers do not diminish at all the reality or the immediacy of the Lord's influence and active present care. George Bowen depended no more on the Lord than Hunter Corbett depends on him. Bowen may have felt that he was more directly de-

pendent upon God but many other men may have as great a policy of dependence who yet see the Lord's hand giving them what comes through the missionary agency with which they are connected. Doubtless many do not depend upon the Lord who use means and organization, but the use of means and organization is not responsible for this want of dependence. That is our inner spiritual deficiency. Dependence upon the Lord makes some means unjustifiable but not the use of means. The missionary organization which most emphasizes the thought of direct dependence upon God and which shows forth the beauty and sufficiency of such dependence is probably the most diligent society in the world in making known its wants, publishing books about its history and setting forth the vast needs of the field which it is endeavoring to reach. Instead of doing wrong in this, it is pursuing the most Christian course possible. It does not believe that depending upon God requires cessation of effort or disuse of means.

In Bowen's case doubtless, the surrender of all regular support did help to strengthen the sense of immediate dependence upon God, although it did not increase at all his real dependence. He hoped also that it would greatly increase his missionary influence. In later years he often confessed that he was greatly disappointed as to the effect which he had expected would be produced upon the natives by his course. As a missionary rule of conduct, Bowen's course is not practicable. "Living as the natives" is not a clear proposal. Which of the natives? In mission fields in Asia and South America there are all sorts and grades of natives. As to Africa, the rule is obviously impossible. But as to India it is equally so, if by the nation is meant the poorest class. The physical constitution of the Western man cannot live on that level. Centuries of heredity lie back of the Indian villager who lives with his family on two or three dollars a month and whose household furniture and wearing ap-



evangelization may go as far as possible in the attainment of the desired end.

Bowen's renewed consecration of his life and his effort to lay himself completely upon the divine care was followed by "days of anxious inquiry and earnest desire for unequivocal manifestations of the power of God to accompany his preaching of the Gospel to the natives. He spent hours of the night in prayer fasted for long periods - in one instance for a fortnight - and in response to a profound impression made upon his mind in meditation on the character of Christ he gave away every penny he had in the world.

The 20th of March of this year, 1849, proved another important era in his spiritual life. He writes of it as the greatest day in his whole life. "I entered," he says, "upon a religious experience far higher than any before attained to. Its characteristic is self-annihilation and a wonderful revelation of God in the place of myself." The imminence of God in his natural creation, the absolute dependence of the creature upon God, the power, wisdom, and goodness of God as exhibited in the works of His hands, were unfolded to his mind in a manner that filled him with unutterable joy, peace and love."

In the spirit of this new experience, deepening year by year, Bowen carried on his work in Bombay. In 1851, the Bombay Guardian was established with Bowen as an associate editor. After three years he undertook the whole charge. The paper was discontinued for a time but later was revived and his singular abilities made it a paper of great power, his connection with it continuing during the rest of his life.

His literary work included much more than the Guardian though that was enough. My friend, Mr. Rankin, in sending me a valuable set of the bound volumes of the Guardian for the last ten years of Bowen's life, wrote me at the time, "They not only contain the (se) reminiscences (of Bowen's early life which he wrote under the caption of Homenculus in the third person) but his invaluable editorials on an immense range of subjects, political, ecclesiastical, the ethnic religions, the and all other experiments of eclectic religion in India. The papers contain," added Mr. Rankin "a consecutive commentary on all of John's Gospel and all of Revelation

They are crowded with the richest ore of gold and seamed with of diamonds."

How rich Bowen's comments on Scripture were all know who have fed upon those best known books "Love Revealed", "The of Christ" and "Daily Meditations". Many books of devotion have blessed the Christian but few have blessed him more hearts or helped them more deeply than these sincere, noble-minded outpourings of Bowen's experience of the love and life of the loving living Christ."

Beside his literary work and doubtless transcending it in importance in Bowen's view, he was constantly preaching. In 1854 he wrote to Dr. Anderson of the American Board, "I continue to preach in the streets and wherever the people congregate that I can quietly talk to them. Occasionally I am maltreated or am mobbed. But I do not suffer my mind to dwell on these occasional unpleasantnesses."

In 1871, William Taylor, known all over the world as Bishop Taylor, began his mission to India, and Bowen at once gave him his hearty support, becoming one of the leaders of the Methodist Episcopal Church and devoting to it his great talents thenceforth. Bishop Taylor regarded Bowen with deep reverence, saying once regarding him to Dr. Aikman, "George Bowen was the Lamb of India." And whether or not the people for whom he lived and died, always with the spirit of the Lamb of God, responded to his message, they did respond to his law. The editorial which appeared in the Times of India, on February 11th, of the year he died, 1888, though coming from Englishmen and appearing in the leading secular English paper of Bombay, yet expressed the general feeling of the entire community. I shall venture to quote the editorial of the Times in its entirety because of the added light it throws on the unique personality of this remarkable missionary:-

"The death of the Rev. George Bowen, the tidings of which passed rapidly through our city on the 5th instant, has



deprived this community of one of its oldest and most widely honoured members. The sorrow awakened by his unexpected removal is not confined to any one section of the Christian Church, or to any one class of the community. One who has for forty years occupied a unique place as a missionary among us has passed away, and the sense of loss is intensified by the feeling, present doubtless to the minds of all who knew him, that the place of George Bowen will always remain empty. His was a work and a personality sui generis, and, in the ordinary acceptation of the word, he can have no successor. The removal of George Bowen marks the close of an epoch in the history of our community. Those who were acquainted with the select spirits who engaged in the first beginnings of Christian enterprise in this part of India will recognise in his departure the passing away of the last link that bound the present to that memorable past, and many Anglo-Indians living in retirement in the homeland will feel that the only remaining living tie between them and the city of their former habitation has now been broken. Nearly thirteen years ago one of the great leaders - John Wilson - fell, and now another, different in the bent of his mind and in the methods of his life, but of similar wide-reaching influence, has followed. An outline of Mr. Bowen's life has already appeared in our columns; in the present sketch we shall attempt only a brief estimate of the character and influence of the man. George Bowen was a man of rare individuality. In any community this individuality would have asserted itself, but in a community like ours, in which the conditions of society so manifestly tend to the levelling down of all men to the same tone of thinking and action, a man who could stand alone, who could mould his life according to his own high convictions of responsibility, and who felt bound by no artificial standards, could not but stand forth as a conspicuous personality. Hence it was that many a visitor passing through our city, intent upon noting not merely the outward features of our life in Western India but also the moral forces which are at work among us, sought out before all things the humble dwelling of this saintly man, that they might be brought in contact with something of the inward movements that are silently moulding the life of the community. Mr. Bowen was known to most as a missionary who chose, for the furtherance of the cause to which he had devoted himself, a style of life marked by extreme self-sacrifice and privation; by many he was regarded as a kind of Christian faqir. But this latter conception of him must appear to those who knew him best as singularly misleading and incomplete. In his own autobiographical sketches he has himself set forth the reasons which impelled him to select this particular mode of life and to desire to be independent of any foreign support. He aimed at divesting himself of everything that might stand as a barrier between him and the people of the land, and that might prevent them from discerning the true disinterestedness of Christian effort. He chose the example of St. Paul as his model, and working, not with trained hands as did the Apostle, but with his versatile and cultured mind, he became chargeable to none. This naturally called forth a mode of life of the simplest and most self-denying kind lived among the dwellings of the humble. From his humble dwelling he issued every morning on missions of love to those needing Christian guidance and consolation and on visits to his Christian friends and fellow-workers. He might be seen returning with quick step when the sun was already well up, and during the hotter hours of the day he would be found busy at his desk engaged in study and correspondence, in receiving

visits from inquirers whom he instructed, or in the editorial duties connected with the Bombay Guardian. Again, as evening drew near, he sallied forth to the places where he was wont to preach in the open air to the passing crowds. On many an evening he might have been seen standing on the steps at the base of the great lamp in front of the Money School proclaiming his message to a large congregation of passers-by that usually gathered around him. In the later evening he would be found conducting religious services in the churches with which he was connected, or taking part in the important work of Bible translation or revision, or visiting the homes of his most intimate friends, into which his presence seemed always to bring something of the higher atmosphere in which he lived and worked.

It might be thought that such a life would gradually have tended to narrowness and exclusiveness, and this may have been the impression formed by casual observers who saw only the outside of his life and knew nothing of the man. But George Bowen's self-denial sprang from a genuine love of men, and this love, in combination with the high culture of his early life, preserved him from that narrowing of sympathy which occasionally accompanies some forms of intense religiousness. Mr. Bowen in his early life had enjoyed the best opportunities which wealthy and cultured surroundings could supply. The story of his early life, his dark time of scepticism, and his remarkable transition from darkness to light has already been told in our columns. The change in his life was so marked, so distinct in his own consciousness, that we need not wonder that it was followed by a life of corresponding intensity and decision. St. Paul, whom he chose as his apostolic model, passed through a great crisis followed by a life the most pronounced that the church has ever furnished; and so it was it, in his own measure, with this devoted missionary who sought humbly to follow in his footsteps. He too, retained throughout his new life, all his breadth of culture, and no circumstances or surroundings, however humble, could dwarf the moral and spiritual dignity of the man; on the contrary, they only served to render it more conspicuous. In his most humble dwelling he could entertain the humblest and make him feel welcome; but in the same dwelling the highest had no consciousness of the exceptional surroundings and no feeling of condescension in the presence of one who received them with true gentlemanly courtesy and dignity. The same breadth of nature was conspicuous in his relations with men and with churches. During the latter years of his life he was specially associated with the Methodist Episcopal Church of America; and yet he seemed to be the exclusive property of no one denomination, and to have the power of sympathizing with every method of Christian activity that was directed to the same high aim to which his life was consecrated. His views of missionary methods were characterized by a breadth that is not too common, and to those who knew him best there will always remain the memory of one who was ever self-denying, yet ever ready to sympathize with the work of others. This geniality found expression in the families which knew him best, in the wider social circle, and in the company of his fellow-workers. It explains the quiet humour which brightened the pages of his Guardian, and our readers must often have noted it in the extracts which we frequently brought into our pages, dealing with men and with things. Within the brief compass of an article we can only touch upon the literary side of Mr. Bowen's activity. The "Bombay Guardian", which for many years was conducted under his sole editorship, supplied a constant field for the exercise of his literary gifts. His expositions of Scripture were marked by a

rare insight and keenness of perception akin to genius, and some of these collected into works of devotion, notably his "Daily Meditations" have attained a wide circulation in this country, in Great Britain, and in America. His keen observation was directed also to other subjects, and in questions of government and policy his judgment was often fearlessly given. His republican sympathies could never blind his vision to the reality of the blessings of the mild despotism by which monarchy rules in India, and our Government has often received the support of his independent and fearless pen in matters in which superficial criticism has sometimes misled thinkers of less penetration and weaker judgment. Nor was he slow to condemn the actions of those in power when he felt them to be unworthy of the representatives of a great Christian nation. The natives of India will miss his advocacy of their just rights, and the Government of Bombay ought to feel the loss of a conscientious critic of its policy and an unbiassed supporter of all that is just and righteous in its administration. Such writers and such editors are a strength to the public press of any country, and we believe that Mr. Bowen's example and influence as an editor have borne good fruit.

Mr. Bowen's whole life was a testimony to the disinterestedness of his aims; but special instances of it were of frequent occurrence. One of these, which is strikingly characteristic of the man, may be mentioned. A wealthy gentleman of this city, who had been greatly impressed by Mr. Bowen's life and who knew also the independence of his character, was desirous of expressing in some tangible form his admiration for the man. He knew that he could not offer him any pecuniary gift, but as he left the country he placed a large sum of money at his credit in one of the banks with instructions that, after he had sailed, Mr. Bowen should be apprised of his possession. Soon after an appeal came from Calcutta for aid in the erection of a church, and the whole of this large amount, thus secretly gifted to the missionary, was immediately contributed by him to meet the urgent need of his Christian brethren in Calcutta. And throughout his life of privation, although he had little consciousness of his own needs, he was ever mindful of the wants of others, and contributed to the help of Christian and other benevolent schemes on a scale which few were able to understand and fewer still were able to follow. The life of such a man could not fail to make a deep impression on all earnest minds of this community. We have no doubt that many of our native fellow-citizens have felt its influence, and some of them have not been slow to acknowledge it. We know of many amongst our own countrymen who owe all that is best in their lives to their contact with him and of others who were made better through their reverence for his character; and no one enjoyed the love and confidence of the Native Christian community more truly than the missionary who so thoroughly identified himself with all their interests. It is a mark of true greatness to be able thus to attract such a diversity of men and minds. The poor and the rich, the uneducated and the cultured, alike found a point of attachment in the character of the man. There can be little doubt where that point lay. Reality and self-forgetting sympathy were the most marked features of his character, and these are the qualities which most inspire confidence and affection. His was a nature incapable of affectation and free from all self-consciousness. He was self-denying, not because he was conscious of the esteem and admiration which self-denial wins, but because this was the form in which his life found its most natural expression. He was humble, not because humility is beautiful and attractive, but because he had learned to be meek and lowly in heart. Hence the power and influence of his devotional writ-

ings, so different from much that is written on similar subjects; hence the manly vigour of his thought when it entered the most sacred regions of the soul and touched the highest themes. We have dwelt upon these features of the life of this man of faith. Through forty years that life has been among us, from its very character mingling little with the busy currents of public movement that have been flowing onwards, guided by other aims and other plans; and yet we cannot but feel poorer that a life so rich in noble purpose and lofty aim has passed away from among us. Gladly and ungrudgingly, therefore, do we offer this tribute of honour to the memory of one who neither loved nor sought it while he lived.

George Bowen's method of life and work was not an absolute method. There is nothing in the Scriptures which makes it prescriptive and while the spirit of his life is the right spirit for all workers for Christ and for men, experience did not demonstrate that his methods were the only methods, or the most effective methods. They were probably much more effective than Bowen so believed. He referred with some depondency, at times, to the apparent fruitlessness of his work, but at his funeral, Mr. Hume, speaking of the great indirect influence he wielded over the natives of Bombay, mentioned, "That which had come under his own observation of heathen who had been brought to Christ thro' the holy life of him who had for forty years been before the people as a living example of the saving, keeping and sanctifying power of Christ as no other man had been".

Those who deny the absoluteness of Bowen's method are in a position of real peril, however. We may easily turn back from such sacrifice into a spiritual easiness and self-indulgence which are fatal to the highest form. It may be feared sometimes that our diversion from the ascetic ideals of earlier days will carry us too far. Those who say "We will not fast with the outward fast" easily forget that fast of the heart, which is the gate of God. Those who would use this world without abusing it find that road, tho' the right road, very slippery. After all it is better to err on the side of robust sacrifice, of completeness of self-denial and to give up literally, rather than by the plea of moderation to cover over a love of the world, or of pleasure or of ease which is the deceit of holiness and of the

might of God in a man.

Bowen was no narrow-minded ascetic recluse.

"It is too common in these days", says Dr. Mackinchan, of the Free Church of Scotland, in his preface to the memorial of Mr. Bowen, from which I have quoted freely, "to look upon every form of high devotedness as the offspring of a certain one-sidedness, verging on fanaticism, the result of excess or defect in some emotion or faculty in minds otherwise rational and well furnished. We have little doubt that the popular conception of George Bowen's life amongst those who had but slight contact with it was not very different from this. The study of this sketch and the life it unfolds will show how far such conceptions fall short of the realities of the Christian life. It exhibits the development of a mind singularly free from the enthusiasm of mere emotion, broad enough to be able to assimilate the best elements of the culture of other times and of other lands, and strong enough to retain its own originality in the midst of all the influences which crowded in upon it."

Bowen was a man of rarest intellectual and moral strength of character, large natured, easy, conscious of balance and poise yet so humble and modest that these qualities were continually hidden so far as their possessor could hide them from conspicuous gaze.

"We had Bowen dining with us last night", says a Bombay English civilian, (Memorials of Robert Bowen, Esq., p. 26-81) "and I only wish some reporter had been behind the scene to take a note of the 'droppings'.--- Oh, I wish you had been with us. You would have been elevated when listening to Bowen discoursing on these wondrous themes. A meek lowly, despised man, but oh, how happy! , living in that miserable hut in the Bazaar, holding converse with his God. Hunter is greatly enamored of him, the more so because he is very musical. Last night, before going away, he played an accompaniment on the piano to Hunter's violincello--'Weep not for sorrow'. You need not be surprised if you hear of both of us taking up our quarters with Bowen in the Bazaar, at R's 10 a month". (quoted in Dr. Hume's Preface to "Daily Meditation". Edin. 1891.)

And one who knew Bowen long and intimately in Bombay, is quoted by Dr. Hume in his biographical preface to the Scotch edition of "Daily Meditation" as writing:

A good deal of his wider range of life in his missionary days was doubtless due to the morals of his life in this youth. God would surely prefer to get his men unmarred, but if they come marred, he takes all that was innocent in their past and turns it to power. It was so with Lull and it was so with Bowen. He kept much of those early days, and he let much go. Mr. Rankin sent him a copy of a romance he had written as a young man, entitled "The Pupil of Raphael", and which he had published through Putnam.

"I am reading it," Bowen wrote, "but have no desire that anybody else should read it. Not a single incident or a single character remained in memory. There are portions of it that I regret exceedingly, showing the effects of Balzac's writings. I am very glad that the Lord so completely snapped the book out. Above all, I am grateful that He has saved me from myself".

An outstanding characteristic of Bowen was his reality. The Times editorial emphasized this. All who knew Bowen felt it. Dr.

Mackichan referred to it, "George Bowen's conversion-~~XXXXXXXXXX~~ from unbelief to faith was a spiritual movement to which every part of ~~XXXXXXXXXXXX~~ his nature gave consent, and the life which followed was the harmonious expression of this whole being thus raised to a higher plane by the revelation of God in Christ. That reality which is referred to in this sketch as the leading characteristic of all this religious life, was the result of this transformation. All he did in the service of the Saviour who had revealed Himself to him was done with the calmness, the resolution, the rationalness of one who found in the atmosphere of a consecrated Christian life his soul's true element".

And this reality "Was the secret of the joy and beauty of his self-sacrifice. There is a kind of self-denial which is ever conscious of itself. But his was true and beautiful in proportion as it was free from this selfish taint".

No faintest shadow of unconfession, of hypocrisy, of professionalism darkened George Bowen's character. He was what he appeared. He appeared what he was. And he tried to be and to appear what he ought. A bad man may claim to possess the virtue of reality because he is really bad. But Bowen believed that the only reality of life is the right adjustment of that to God and goodness and he shone thereto. And men were influenced by him through his reality. The missionary finds

sincere men among Mohammedans, Hindus and Buddhists, not men who are living up to all the light they have, but men who honestly believe what they profess and in human measure live by it. The same thing in the missionary will not convince them that he is right and they themselves wrong. The type of reality must be larger and fuller. He must be sincere and honest and true, but the truth which he represents must be the complete truth, the divine element, and his reality must mean the adjustment and coordination of his life to that.

Bowen's spiritual fervor and elevation did not blind the accuracy of his intellectual judgment. There is a pious goodness which, desiring to speak ill of no man, is derelict in its testimony to the truth and defective in its defense of righteousness. Bowen was the soul of charity, but he was the servant of the truth and he did not sacrifice truth to amiability.

"I am convinced", he wrote to Mr. Rankin, "that Chunder Sen was more intent on his own glory, throughout than on that of Christ. He honored the Christ of his own conception, the Christ that was plastic in his hands, to be molded as the Hindu national pride demanded. There was no unconditional surrender to Christ at any time. The Christ that he favored was one that would give greatness to Chunder Sen".

This was Bowen's spirit in the study of comparative religion. He was not deceived. He saw the truth clearly, unobsured by the immoral tolerance of a false liberalism and the truth he saw he spoke. Because he was good he was not, to use Vivakanda's adjective expressing his judgment of the American people, quelible. All religious expressions were not the same to Bowen. Some of them rested, as he had told his pundit at the beginning on a foundation of lies. There is false religion as well as true and they are not to be mixed indiscriminately.

As with all great religious leaders, so with George Bowen, his doctrines grew out of his experience. I have spoken of this in Bull. It was equally noticeable in Bowen.

"You will have seen", he wrote to Mr. Fankin, "that I wrote something about the Trinity. The Bible does not undertake to explain it to us. What it most positively teaches us is the Trinity of God, and what is said about the manifestation of God in Christ is never treated as though it conflicted with that in any way. We get at the right conception of these things, not so much by intellectual effort, as experimentally. As we grow up into Christ we apprehend Christ. There should never be a shadow of a doubt in the mind (there never has been in mine) that in loving Christ we honor the Father".

On the same subject he wrote later:

"I have no such trouble or confusion as that you speak of, in regard to the person of the Godhead. I conceive of God as absolutely one, yet have no difficulty in apprehending God in Christ and God the Spirit in me. Without this trifold manifestation, I had never known God. There is more approach to a mystery in the distinguishing between the Christ of God and His brethren fully redeemed, in whom, too, is all the fulness of the Godhead. John fell at the feet of one of these. But I suppose there will be practically no difficulty. He is always the Saviour, others are always the saved. John XVII and Eph. III show that we must ask where Christ was when about to ascend. The more fully we are conformed to Him, the better we shall understand all things".

Bushnell solved the difficulty of the Trinity in the same way, and in the end we shall find that what theology is unlivable will be difficult of permanent propagation in mission fields. Religious value is not the right criterion of truth, but the truth whose religious value is not evidenced in our own life, we shall find it hard to communicate to others.

His deep, Christian experience, his attempt to make his Christian life real and his shrewd knowledge of the heart, led Bowen to anticipate by many years that form of Christian teaching identified now largely with the Keswick convention for the deepening of the spiritual life held annually in the English low-country. Whatever excrescences there may be, the main teaching of the Keswick conference is simply the gospel of the redeemed life in Christ. As Bowen put it in "Daily Meditations" (for December 30th),

"You believe in Christ and not in yourself. In his goodness, not in yours; in his power and wisdom, not your own; in his word, not in yours; in his work, not in yours; in his sufferings, not in yours; in his prayers, not in yours. When a man believes his own vessel to be on the point of going to pieces, and is hailed by another one, that is seaworthy, you will quickly find him removing all his gods



from the paintx first to the other one. His faith finds unequivocal utterance in his conduct. And he that believes in Jesus Christ makes haste to get everything that he values transferred to Him."

And he writes in one of the letters in my possession:-

"The best use we can make of our past sins is to turn from them to Christ. Anything that diverts our attention from Christ, does us harm. This and that sin may appear very odious to us, and are so truly, but with God the most odious sin is that of not accepting his offer of love. There is not the slightest use in trying to correct anything amiss in our mental by direct efforts. We get the victory by faith, i.e., by ceasing to combat them and making them over to Christ. Do not even be impatient with these sins. Nothing so discomfits Satan as when you praise the bad. II Chron. XX, 22." (February 11, 1862)

It is an interesting thing to see in church history how the teachings of Christian men on the higher spiritual life repeats itself from age to age, and how the heresies of the earlier days arise recurrently, and especially in both matters in connection with mission, Keswick reviving Bowen and the World's Gospel Union of Nassau reviving

The wisest and most practical attempts of today to feed the hungry human soul Bowen anticipated. It is to be feared that sometimes the technical theological schools little realize how deep this hunger is or for what it longs. The summer conferences which testify to its existence and attempt to allay it are too often left beyond the interest and sympathy of the school. But we may be sure that these conferences exist because of a need and to some measure succeed in meeting it. It is not too much clear theological doctrine that these heathen crave as sense of assurance, the secret of peace, the way of a larger life, something more than the conventional teaching gives or the conventional/requires. What Bowen said, those who attempt to meet these higher spiritual demands are saying today:

"I live in hope that you will send me word some day that

you are believing these words of God that offer eternal life to whomsoever, and banish that sense of condemnation ~~and~~ and all vain thirsting. Whatever your nature really demands for his highest development is in that word 'eternal life'. I wish that you would make up your mind that nothing more is ever to come to you from God than has come to you, and give your attention to what has come to you and is ignored by you. It was a blessed hour for me when I lost all faith in the future, and began to interrogate the present. I think I see a prisoner in a cell. On a table a letter has been lying many days which he fancies for somebody else and not for him. It authorized him to claim the right of egress and to go out of his yard and to go to a comfortable dwelling provided for him. But, he says, it is not for me; if it were for me it would not leave me here. He is there because he has not faith. Why should you make light of all that God has done to inspire you with faith? You do this when you fail to recognize what God offers you. The lying spirit of unbelief will say to you, this does not suit your case. Let not that spirit continue in his post of doorkeeper of your heart. How glad should I be to hear that you have ~~recognized~~ decided to let God be true, though every man a liar. All happiness is in the recognition of Him who sits upon the throne, whose nature and whose name is Love, who gives Himself and is Himself Love Almighty to every atom, and is excluded only by man's unbelieving heart. God has never done anything for me, or will do, that he is not offering to every creature, for he offers himself and he is Love. You have only to let God ~~know~~ be true, let him be himself and you will find yourself in paradise. The Law of Jerusalem comes down from God out of heaven when men discover this. But it is hid from them by the great concern that they have for self. Do not allow your heart to cheat you out of the blessings contained in this truth."

Again he writes:-

"I deeply feel that what you want is not that God should take up some new attitude toward, or do anything, or be anything but what he is, but that you should recognize him as revealed at the cross. What makes heaven to be heaven is that the truth which you fail to see is there seen by all."

Bowen counseled thus out of his own experience:-

"As you would wish your own word to be honored," he wrote, (August 11, 1888), "honor God's. Salvation is in that very thing. I was just on the border of despair in 1848, till on the 4th of December I saw that all I had been seeking in myself, I had in Christ. I had been tormenting myself by looking hourly to my own heart for the dawn of a brighter day, looking (if you please) for Christ in my heart rather for Christ in the Word. I found life, joy and peace when I let go my own heart and looked to Christ alone, as the Israelites looked to the brazen serpent."

The path he urged upon others he had trod himself and knew whither it led.

I shall quote out one more letter, which speaks for itself

of the simplicity, the strength, the steadiness, the sincerity of the moral nature and spiritual character of the Lamb of India. It was written just two months before his death:-

"

One supreme test George Bowen met. Little children loved him and felt that in him they had a friend without dissimulation or suggestion of distrust. Can a man ask more than that? When he died, say Prescott of the great William, in his Rise of the Dutch Republic, a whole great nation mourned for him and the little children cried in the streets.

I suppose that to some of you this sketch has introduced an altogether new character. Men fall fast out of memory and George Bowen would not have lifted a finger to prolong his fame. But he is a man whom we cannot afford to forget. In reviving his story, I am conscious of the danger to which Dr. Mackishan referred just after his death:-

"To those of us who were intimately associated with the departed missionary leader, the sense of loss has day by day grown deeper. Christian work with which he was associated and Christian assemblies which he was wont to frequent, have seemed almost less Christian by reason of the absence of one who gave the high tone of his own spirit to everything with which he was identified. As we contemplate the end of his conversation we are not strangers to the danger of resting satisfied with a vicarious devotion. It was inspiring and strengthening to know that one lived and worked so nobly in the midst of us. But to admire and describe this life is the least part of that which it requires of us. In every department of Christian service the same spirit of reality and consecration is needed."

It is easy for us to be content with looking at such sacrifice and total devotion in a missionary of a past generation. But there was no standard of duty or ideal of character before George Bowen that is not before us. If he utterly denied himself and wholly sought to live unto God in all things, it was in response to no call that does not also sound in our hearts and ~~xxx~~ summons us to the world's evangelization and to lines of like candor and reality because of like Christlikeness.